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THE

UNIVERSAL CHRISTIAN COUNCIL

FOR

LIFE AND WORK

(STOCKHOLM)

Minutes of the Meeting of the Executive Committee Chamby s. Montreux (Switzerland)

August 18–22, 1935

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EXECUTIVE COMMITTEE.

The Five Presidents:

His Grace the Metropolitan of Thyateira, Archbishop D. Germanos, representing His Holiness the Oecumenial Patriarch.
The Right Rev. the Lord Bishop of Chichester, representing His Grace the Archbishop of Canterbury.
The Right Rev. Bishop V. Ammundsen.
The Rev. S. Parkes Cadman.
The President of the Fifth Section (to be named later).

The General Secretary for Administration:

Pasteur H. L. Henriod.

Honorary Lecturer:

Prof. Dr. A. Keller.

The Treasurer:

M. F. Dominicé.

The Director of the Research Department:

Dr. Hans Schönfeld.

The Associate Director of the Research Department:

The Rev. N. Ehrenström.

The Secretaries of the Sections:

Prof. Dr. H. Alivisatos.
Pasteur J. Jézéquel.
The Rev. P. T. R. Kirk.
The Rev. Henry S. Leiper.
Dr. E. Stange.

Three Members of the European Section:

Bishop D. Heckel.
Bishop L. Ravasz.
Prof. Dr. F. Zilka.

Two Members of the Orthodox Section:

Bishop Irenaeus of Novi Sad.
Prof. D. S. Zankow.

Two Members of the British Section:

Dr. A. E. Garvie.
The Right Rev. the Lord Bishop of Lichfield.

Two Members of the American Section:

Prof. Dr. W. Adams Brown.
Bishop J. L. Nuelsen.

Two Members of the Fifth Section:

(To be named later).

Three Coopted Members:

Rev. F. W. T. Craske.
Prof. Dr. Wilfred Monod.
Dr. G. Thélin.

The Chairmen of the Standing Committees:

Advisory Commission on Research: Dr. J. H. Oldham.
Permanent Finance Committee: Pasteur Ch. Guillon.
Press Commision: Prof. D. Hinderer.
Theologians' Commission: Prof. D. A. Deissmann.
Oecumenical Youth Commission: The Rev. G. Sparring-Petersen.

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UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK.

MINUTES

OF THE MEETING OF THE EXECUTIVE COMMITTEE, CHAMBY SUR MONTREUX, AUGUST 18–22. 1935.

Sunday, August 18.

The International Council of the World Alliance for International Friendship through the Churches and the Executive Committee of the Universal Christian Council for Life and Work attended an oecumenical service at the Protestant Temple, Montreux, at 10.30 a.m. The liturgy was read by Bishop Ammundsen, the sermon preached by Pasteur Boegner and the blessing given by Archbishop Germanos, Metropolitan of Thyateira. The Choir from the Russian Orthodox Church in Geneva also took part in the service.

The members of the two organisations subsequently made an excursion on the Lake of Geneva, as the guests of the Swiss Protestant Federation and of the ecclesiastical and civic authorities of the Canton of Vaud.

At 8.15 p.m. a public meeting was held at the New College, Montreux, at which the following spoke: Mrs. Söderblom, Professor Zankow, Professor Monod, Professor Dr. W. Adams Brown, Pasteur Henriod, Lord Dickinson being in the Chair.

Monday, August 19.

A devotional service, led by the Bishop of Chichester, was held at 9. a.m. in the chapel of the Châtelard School, Chamby sur Montreux.

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Morning Session, 9.30 a.m.

The meeting of the Executive Committee was called to order at 9.30 a.m. at the Châtelard School, with Archbishop Germanos, Metropolitan of Thyateira, in the Chair.

The General Secretary, Pasteur H. L. Henriod, read the following roll of members of the Executive Committee:

Professor H. ALIVISATOS.
Bishop V. AMMUNDSEN.
Pasteur M. BOEGNER.
Mr. T. S. R. BOASE (substitute for the Rev. P. T. R. Kirk)
Judge A. de BOER (substitute for Bishop Ravasz).
Professor Dr. W. Adams BROWN.
Dr. S. M. CAVERT (substitute for Dr. Parkes Cadman).
The Bishop of Chichester.
The Rev. F. W. T. CRASKE.
Professor M. DIBELIUS (substitute for Professor Deissmann).
Monsieur F. DOMINICÉ.
The Rev. N. EHRENSTRÖM.
Pastor Ch. GUILLON.
Bishop Th. HECKEL.
Pasteur H. L. HENRIOD.
Bishop IRENAEUS of Novi Sad.
Pasteur J. JÉZÉQUEL.
Professor Dr. A. KELLER.
Dr. H. S. LEIPER.
The Bishop of Lichfield.
Professor W. MONOD.
Dr. J. H. OLDHAM.
Professor H. PROCHAZKA (substitute for Professor Zilka).
Dr. H. SCHÖNFELD.
The Rev. G. SPARRING-PETERSEN.
Dr. E. STANGE.
Dr. G. THÉLIN.
Professor St. ZANKOW.

Other members of the Council who were present were:

Dr. H. ATKINSON.
Minister Dr. J. T. SLOTEMAKER de BRUINE.
Mrs. SÖDERBLOM.
Archbishop T. GRÜNBERG.
Dr. W. P. MERRILL.

The following visitors were present:

Miss E. Achelis.
Mrs. Alivisatos.
Professor N. Arseniev.
Mrs. Bell.
Mme. Boegner.
Bishop J. Cannon (later, substitute for Dr. Adams Brown).
Mrs. Cavert.
Miss Cavert.
The Rev. F. E. Davison.
Mrs. Ehrenström.
Mme. Jézéquel.
Mrs. Kempthorne.
Dr. W. W. van Kirk.
Mrs. Leiper.
Mrs. Merrill.
Baron de Neufville.
Mrs. Oldham.
The Rev. D. G. M. Patrick.
Dr. Fred B. Smith. (later, substitute for Dr. Parkes Cadman).
Mrs. Fred B. Smith.
Mr. L. Söderblom.
Frau Stange.
The Rev. R. Melvyn Thompson.
Pasteur P. C. Toureille.
Oberkirchenrat Dr. H. Wahl.
Dr. J. C. Wissing.

The following members of the Geneva staff were present:

Mr. A. Brandt (International Christian Press & Information Service)
Frau Helmsing
Miss Marks.
Miss Nercessian.
Miss Sinclair.
Mr. A. von Weymarn. (Int. Chr. Press and Information Service).

Apologies for Absence.

The General Secretary stated that the following had written expressing their regret that they could not be present: Dr. A. Deissmann, Dr. A. E. Garvie, the Rev. P. T. R. Kirk, Bishop J. L. Nuelsen, Bishop Ravasz.

The General Secretary also read letters from Praeses Koch and Bishop Marahrens, of the German Confessional Church, expressing their regret that they were unable to accept the invitation extended to them by the Universal Christian Council to be present at the meeting of the Executive Committee.

Communications to the Committee.

The General Secretary read the following telegram which had been received from the Swedish Oecumenical Council:

»God lead you in your deliberations. Eidem, Westman, Karlström.»

Deaths in the Council.

The Chairman asked the Committee to stand in memory of the following members of the Universal Christian Council who had passed away during the course of the year:

The Metropolitan of Bucovina, Monseigneur Nectarios.
The Patriarch of Alexandria, Monseigneur Meletios.
Bishop Ostenfeld, of Själland, Denmark.

Chairman's Opening Address.

The Chairman then gave the following address:

»First of all, I wish to extend a cordial greeting to all of you, who have come here from East and West, to take an active part in the deliberations and decisions regarding the World Conference, which is fixed to take place in the year 1937. The nearer the time of discussion approaches and the more the preparation for the great task increases, the more important do the intermediate stages become for the study of the questions and the taking of the necessary steps to promote the greater success of the work in view. Such stages, of course, are in the first instance the meetings of the Administrative Committee, which in its more frequent conferences smoothes away the difficulties arising, prepares the ground and lays the questions before the authorities of the organisation. But it is the Executive Committee, which sets in motion the machinery of the organisation for the carrying out of the decisions of the Council, which continues the work of the Stockholm Conference. It is exactly ten years today since the opening of that conference.

»All who were fortunate enough to take part in it, among the five hundred members, representing all the Churches of Christ

except the Roman Catholic Church, who met in prayer and collaboration to seek the application of Christian moral principles to the conditions of contemporary life, will no doubt remember what were the problems occupying the world at that time. The Great War had given rise not merely to economic and industrial problems, which had previously been in the embryo stage; it had also shown in a new light the moral and social problems which had always existed, and which had brought about such an alienation in the relations between the different nations as to make new orientations not merely desirable but immediately necessary. To these problems the Conference of Stockholm, hoisting the crusader flag of Jesus Christ, gave the requisite reply in its Message to the Christian world. In it, it affirmed that only the close application of the eternal and unalterable principles of the Gospel can cure humanity of the evils that assail it.

»Ten years have since passed, the stage of the world has changed and new problems have arisen. The Universal Christian Council, without in the slightest degree deviating from its original purpose, judged that it had the duty to follow up these problems and by their careful study to assemble once again the Christian forces scattered throughout the world into one universal body to face these problems with resolution. In view of the extremely clear exposition of these new problems and of the local questions arising from, or bound up with them, which has been presented to us by Dr. J. H. Oldham in his pamphlet *Church, Community and State*, I consider it superfluous to occupy your time in setting forth the reasons which created these problems and which form the justification of the decision taken by the Council to deal with them by calling a new Universal Christian Conference. The exposition of these reasons, as also of the principal points of the programme, lies with those who are specially concerned with drawing it up, and whom the Executive Committee will shortly have the opportunity of hearing.

»I do, however, consider it my duty to set forth the following points: If, at the moment of beginning our work, we look round at the condition of the Christian Churches in the different countries, we see that threatening clouds are gathering in many of them, that may give rise to storms. These new storms threaten to undermine and disrupt the edifice of Christian civilization, which has been raised up by the struggles of a long line of centuries. And the breaking of the storm is far nearer than it was at our meeting last year at Fanø. What, then, is the duty that is imposed in these new circumstances on the Churches which take part in the work of the Universal Christian Council, and on ourselves, as members of the Executive Committee. This new danger which today threatens

this or that local Church, and which tomorrow may spread and threaten the whole Christian body, must in duty be faced by the Churches with united forces, »Viribus unitis». The Churches must surmount the barriers which divide one confession from another, they must widen the horizon of their outlook, be inspired by the life-giving spirit of the Gospel to distinguish from among the peculiarities which separate them that one which unites them and makes of these many scattered members a single body. »One Lord, one faith, one baptism». If they place their reliance in this common emblem, and oppose to the fallacious and rapidly disseminated outlooks on these vital questions, a single unanimous view of the Christian moral principles and true Christian life, they may have the assurance that their common witness will prove really efficacious and productive. But in the face of this great crisis we, too, the members of the Committee, must be conscious of the responsibility that is upon us. We have been called to be the medium for showing the universal spirit of the Churches and we must rise to the height of this occasion. We must lose no opportunity to make the voice of the Church re-echo more clearly than ever, whether in protest at the treading under foot of the principles of justice and freedom before the tribunal of public opinion, or in appeal for brothers in the faith who are oppressed. Never perhaps before has our Lord's injunction (as brief as it is clearly demonstrated by experience) been so cogently obligatory: 'Knock, and it will be opened unto you'.

»But independently of this disturbing condition of the world and of the duties which its confrontation imposes upon our Churches' and upon ourselves, how does the work accomplished by the Universal Christian Council since our last meeting at Fanø appear? That the work of the Council progresses is evidenced by various facts, which fill our hearts with optimism for the future and move our lips in thanks to God. I shall confine myself to two of these. The first is the interest aroused both in the ranks of the learned and among ordinary Christians by the decision regarding the calling of a Universal Christian Conference and the announcement of the subjects with which it is intended to deal. The many declarations of collaboration in their preparation on the part of the University world and other sections of the Christian people, particularly in England, are not only an encouraging sign of the response which is given in the hearts of Christians to the principles which the Council seeks to defend, but also the surest guarantee of the success of the purpose of the Conference. The other fact of good omen is the more active participation and collaboration of the Orthodox countries of the East in the purposes of our movement. I have the honour to represent on this Com-

mittee the Orthodox Section, and have repeatedly had occasion both publicly and privately to express my regret at its inactivity and dilatoriness. Therefore I am especially glad that I now find myself in the satisfactory position of being able to announce the revival of interest on the part of the Section. A patent sign of this revival is the organisation of Balkan conferences in those countries, and the willingness of each of the Churches to be represented at them, and that in spite of the difficulties, on account of their special circumstances, which confront them. May this revival contribute still further to the development of the idea that though the East and the West are divided by distance, yet they are united by the common desire that the truth of the Christian faith and life may prevail and triumph over the subversive principles and tendencies of the present age.

»I have recalled these facts in order to show the direction in which our attention as members of the Committee and that of all who have an interest in the aims of our organisation, must be turned. That duty is holy and apostolic. Just as in the holy apostolic mission, success depends in great part on the zeal and energy of those dedicated to the dissemination of the Gospel among those who do not yet call upon the name of the Lord, so it is in this case. The diffusion and prevalence of the principles for which the Universal Christian Council works, over an ever wider sphere, is a task for zealous and inspired missionaries. Let each one of us prove such a one in the sphere of his activity, and, on his return home, let him devote himself zealously to this work. Let him see to it that there is wider knowledge and due appreciation of the problems with which the coming Universal Christian Conference will deal. Let him work to the end that desire for its success may be kindled in the hearts of as many as possible of the learned, the theologians, and the devout people. And, finally, conscientiously carrying out his appointed task, let him not forget that the unremitting work for an advancement of the more general purpose for which the Universal Christian Council exists is a work pleasing to God and one which helps towards the building up of the body of Christ, to the glory of His holy name.«

Report of the Administrative Committee.

The Chairman then called upon the Bishop of Chichester, as Chairman of the Administrative Committee, to report on the Committee's activities since the Council had met at Fanø.

The Bishop of Chichester stated that during the period in question three meetings had been held: In October, 1934 at

Chichester, in January, 1935 in London and in May, 1935 in Paris, and that on each occasion a meeting of the Consultative Group of the Officers' Meeting of the World Alliance and the Administrative Committee of the Universal Christian Council had taken place.

The report was presented under four headings:

1. The supervision of the general business of the Council and of its secretariat.

2. The following up of special calls made on the Council or on its Committees, such as the visit to the Protestant Church in Austria undertaken by the General Secretary; the action taken on a request for advice and guidance received from the Federation of Christian Churches in Chile; the examination of special problems relating to the Assyrians, Christians in Russia and refugees from Germany. At the last meeting the Committee had discussed the contents and advisability of issuing, as urged by the Swedish Oecumenical Council, a Message from the Churches. The Message had been drawn up by Bishop Ammundsen, for presentation to the World Alliance at Chamby and for possible endorsement by the Universal Christian Council.

3. The situation in the German Evangelical Church. The Administrative Committee had received in October a report from Dr. Köchlin on the proceedings at the Dahlem Synod, and had given attention at each meeting to the question of the German Evangelical Church. Professor Keller had been asked to pay special attention to the problem of professors and students who were obliged to leave Germany. At the last meeting, in May, there had been no special developments to record, but each member of the Committee had felt the need for close and continued watching.

4. Proposed World Conference of 1937. The extent to which this matter had occupied the attention of the Administrative Committee was indicated by the fact that whereas the minutes of the October meeting contained the barest mention of the World Conference, those of January and May entered in considerable detail into the work already being undertaken in the different Sections of the Council and into plans for the future.

Report of the General Secretary.

The General Secretary, whose report was submitted in close connection with that of the Chairman of the Administrative Committee, drew attention to a general growth of interest for the 1937 World Conference. In many Churches, groups had already been at work, or special commissions had been appointed,

in particular within the Dutch Churches, the Churches in Czechoslovakia, the Orthodox Churches, especially in Poland and the Balkans, and in Germany, especially within the Confessional Church. This interest had been confirmed by personal experience in the course of visits to Norway, Sweden, Finland, Denmark, the Baltic countries and in Western and Central Europe. Willingness to cooperate was also very evident among the other branches of the Oecumenical Movement. The Lausanne Movement for Faith and Order had agreed to act in close touch with the Universal Christian Council, as had the International Missionary Council, through the invaluable services of Dr. Oldham and the cooperation of the Rev. W. Paton, who had undertaken, in connection with his forthcoming journey to the Far East, to investigate the possibilities of securing an adequate delegation from those countries. The world Christian youth movements, not forgetting the Oecumenical Youth Commission itself, were also planning their studies and conferences in a direction that would fit in with the 1937 scheme.

The report went on to review activities in the shape of publications, press and information work. The International Christian Press and Information Service, in which the Universal Christian Council collaborated with the other Christian organisations at Geneva, had succeeded, under the able leadership of Mr. von Weymarn, assisted by Mr. Brandt and others, in effectively serving the cause. The Lausanne Movement had undertaken to participate to some extent in the cost of that service, as well as in that of the production of *The Churches in Action*, for review in the columns of which some of the most important books of the day were being received, and for the editing of which the General Secretary expressed his thanks to Miss Sinclair. The Documentation Service, under the direction of M. de Félice, continued to serve those who sought information on the Oecumenical Movement and on problems of Christian concern.

In reporting on the travel which he had undertaken in the course of the past year, Pasteur Henriod mentioned his visit to Austria, which had afforded him a painful realisation of the anxieties of a minority Church in which, however, a sense of faith that it would not be abandoned by its sister Churches was apparent. He had also been present at the public meeting held in Utrecht on the occasion of the inauguration of the Dutch Oecumenical Council, and at the regional Balkan Conference, held at Herzeg-Novi, in July last, where he had remarked immense progress in inter-Church relationships and mutual understanding, and the close contact that existed between the leaders of the Churches and the rank and file of the population.

Cooperation with the World Alliance, in addition to the maintenance of a common secretariat and the organisation of joint conferences, had been most effective in the realm of youth work. Several regional youth conferences of a joint character had been held, notably at Leeds, Herzeg-Novi and Chamby.

Turning to the future, the General Secretary admitted that the outlook was somewhat grey, and that serious grounds for anxiety existed on account of religious persecution and restriction of freedom of witness, all of which increased the difficulties, as well as the responsibilities, of the Council. Yet he felt intensely that God Himself had called this work into being and that the Churches concerned in it were shoulder to shoulder in prayer, work and thought. While the major attention in the immediate future must be devoted to the theoretical side of the preparations for 1937, there were certain vital practical issues that required consideration: Steps would have to be taken to educate public opinion and to produce study outlines and other material that would bring the aim and purpose of the conference within the reach of the average layman. Thanks to the valuable cooperation that had been forthcoming, it was possible to look to the future with hope and thankfulness. But an increased staff was needed. More money was needed, to prevent a repetition of the periods of anxiety through which the secretariat had passed. It was not that the Sections had not fulfilled their pledges, but that they had not always fulfilled them in time. He gave as an instance of the difficulties under which the movement was working the fact that, at the end of the recent regional conference held in the Balkans, so little money had been available that it had been necessary to make a collection in order to provide the delegates with the means for their journeys home. And therefore, while thanking the Secretaries of the Sections and all others who had done their utmost to give assistance, the General Secretary asked the Committee to give its most earnest consideration to the proposals that would be put before it by the Finance Committee.

The Universal Christian Council represented a link between the Churches. What it needed for its guidance was a prophetic voice. Surely such a voice had spoken through the call which the Council had received to take action at this critical time, and through the encouragement that it had been given to go forward with its preparations for 1937, through the provision of the man who was able to give those preparations their impulse. Such a voice would surely speak through the work of the Council if it knew how to listen, how to be faithful and courageous, and how to wrestle with the terrific needs of the Christian Church today,

in a world hungering for less suffering, and more justice and brotherhood, in the love of God.

The reports of the Chairman of the Administrative Committee and the General Secretary were received with thanks and adopted unanimously.

Report of the Tréasurer.

Pasteur Guillon, on behalf of the Finance Committee, presented the following Report of the Treasurer.

Rapport du trésorier

Exercice Août—Dec. 1934.

Le Bilan au 31 Juillet 1934 était le suivant:

Actif			Passif	
Mobilier	Frs.	3.512.85	MM. Dominicé, Bordier, Thélin, créanciers	Frs. 5.000.—
Caisse	»	85.06		
Chèques postaux ..	»	237.34		
Déficit porté au Capital	»	1.164.75		
Total:	Frs.	5.000.—	Total:	Frs. 5.000.—

I.

RECETTES

de l'Exercice Août—Déc. 1934, clôturé le 31 déc. 1934.

			Frs. suisses
A. *Contributions:*			
a) Section Américaine	Frs.	9.195.—	
b) Section Britannique	»	4.035.90	
c) Section Continentale (33—34)	»	2.666.—	
» » (1934)	»	6.257.45	
d) Section Orthodoxe		—	22.154.35
B. *Dons:*			
MM. Bordier, Dominicé; Faith & Order			1.218.10
C. *Fonds Auxiliaire 1934*			1.414.35
D. *Recettes diverses:*			
a) Vente de publications	Frs.	68.99	
b) Abonnements »Les Eglises à l'Oeuvre 1934»	»	45.—	
c) Id. 1935	»	4.25	118.24
d) »Kirche, Bek. u. Soz.» Nr. I	Frs.	147.81	
e) »Die Kirche u. d. Staats.» III	»	643.45	791.26
Total des recettes:	Frs.		25.696.30

II.

DEPENSES

de l'Exercice Août—Déc. 1934, clôturé le 31 déc. 1934.

				Frs. suisses
1.	Appointements			17.736.60
2.	a) Loyer et entretien des bureaux ..	3.050.—		
	b) Eclairage et Chauffage	418.90		
	c) Téléphone et télégrammes	792.50	4.261.40	
	Moins:			
	a) Contribution de Bureau Central (5/24e) pour loyer, nettoyage, téléphone taxes fixes	539.10		
	b) Contribution de l'Alliance Universelle (7/24e) id.	950.—		
	c) Téléphone, communications locales et internat. remboursées	162.30	1.651.40	2.610.—
3.	Fournitures de Bureau			203.75
4.	Frais de reproductions et de fournit. de multigraphe ..			236.90
5.	Affranchissements			535.—
6.	»Les Eglises à l'Oeuvre» Nr. 6/1934			517.60
7.	a) Frais d'impressions et de publications			597.50
	b) » »Kirche, Bek. u. Sozialethos» Nr. I ..		475.65	
	» »Die Kirche u. das Staatsprob.» III ..		499.70	975.35
8.	Abonnements, souscriptions et bibliothèque			242.77
9.	Traductions			28.88
10.	Frais de Voyages: Secr. Général		752.75	
	Autres		371.—	1.123.75
11.	Comité Administratif			213.40
12.	Comité Exécutif, Fanø 1934			1.054.55
13.	Centre International d'Etudes			250.—
14.	Commissions (Recherches)			200.—
15.	Service Oecuménique de Presse, allocation			1.250.—
16.	Frais divers et intérêts payés			174.70
			Total des dépenses: Frs.	27.950.75

COMPTE DE PERTES ET PROFITS.

Doit		Avoir	
Dépenses de l'exercice Août—Déc. 1934	27.950.75	Recettes de l'exercice Août—Déc. 1934	25.696.30
Amortissement sur mobilier (3.512.85 — 10%)	351.30	Déficit porté en diminution du capital.....	2.605.75
Total Frs.	28.302.05	Total Frs.	28.302.05

BILAN

au 31 décembre 1934.

Actif		Passif	
Mobilier	3.161.55	M. Thélin, créancier ..	2.000.—
Caisse	542.88	Eglises de Suède, créanciers	7.844.70
Chèques postaux	63.77		
Banque	2.306.—		
Déficit porté au capital	3.770.50		
Total Frs.	9.844.70	Total Frs.	9.844.70

Compte Capital (Déficit)

Solde au 31 Juillet 1934 (voir Bilan 1933—34)		1.164.75
Plus Excédent des dépenses pour l'Exercice 1934 Août—Déc.		2.605.75
Solde débiteur, au 31 déc. 1934, représentant le déficit actuel au Bilan		3.770.50
Comme les années précédentes, il a été porté au débit de Pertes et Profits, une somme de	Frs.	351.30
Pour amortissement de 10 % sur le Mobilier, qui figure au Bilan pour	Frs.	3.161.55

Grâce à l'effort de la Section Américaine qui a versé avant la clôture des comptes sa contribution pour les 5 mois, ainsi qu'à des dons de M. Bordier et Mme Dominicé, aux prêts de M. Thélin et des Eglises de Suède, il nous a été possible de rembourser momentanément notre dette en Banque. Le crédit qui nous avait été accordé par MM. Hentsch et Cie subsiste néanmoins, à concurrence de Frs. 10.000.— jusqu'à fin mars 1935.

Genève, le 15 janvier 1935.

Le Trésorier:
(Signé) *Frédéric Dominicé.*

This report has been verified by Mr. Charles Perret, auditor.

DETAILED STATEMENT.

	Income:	Actual Total for 5 mths Aug.—Dec. 1934	Obligations not yet fulfilled f. period	Budget Total for 5 mths Aug.—Dec. 1934
A.	*Contributions:*			
	American Section	9.195.—	805.—	10.000.—
	British Section	4.035.90	1.130.—	5.165.—
	Continental Section (1933/34) ..	2.666.—		2.666.—
	Continental Section (5 months)	6.257.45	5.200.—	11.460.—
	Orthodox Section		415.—	415.—
B.	*Donations:*			
	MM. Bordier, Dominicé; Faith and Order	1.218.10		
C.	*Auxiliary Fund*	1.414.35		6.250.—
D.	*Other sources of Income:* Sale of public.; News Letter, etc. ..	118.24		250.—
	Study books I, III: »Kirche, Bek.» »Die Kirche u. d. Staatspr.» sale	791.26		
	Total Income: Frs.	25.696.30	7.550.—	36.206.—

	Expenditure:			
1.	Salaries (Officers and staff) ..	17.736.60		17.791.—
2.	Rent, cleaning, light, heat, telephone	2.610.—		2.625.—
3.	Office supplies	203.75		525.—
4.	Multigraphing and duplicating	236.90		540.—
5.	Postage	535.—		415.—
6.	»The Churches in Action» Nr. 6	517.60		832.—
7.	a) Printing and publications ..	597.50		333.—
	b) Study books I, III: printing	975.35		
8.	Library and subscriptions	242.77		290.—
9.	Translations	28.88	150.—	210.—
10.	Travel, General Sec. .. 752.75			
	Others..... 371.—	1.123.75		1.665.—
11.	Administrative Committee	213.40		625.—
12.	Council Meeting Fanø 1934	1.054.55		2.000.—
13.	Social Centre	250.—		250.—
14.	Commissions, Research.....	200.—	600.—	833.—
15.	Press Service	1.250.—		1.250.—
16.	Incidentals and interest paid ..	174.70	35.—	190.—
17.	Study Conferences.....		2.000.—	2.500.—
18.	Seminar		415.—	415.—
19.	Former deficit, July 31st 1934			4.677.60
	Total Expenditure: Frs.	27.950.75	3.200.—	37.966.60
	Surplus of Exp. over Income: Frs.	2.254.45		1.760.60
	Total to balance Income: Frs.	25.696.30		36.206.—

Balance Sheet

for Aug.—Dec. 1934.

Activa		Passiva	
Cash in hand	542.88	Loan: Mr. Thélin	2.000.—
Post Cheque in hand ..	63.77	Loan: Sweden.....	7.844.70
Cash in Bank at Dec. 31st 1934	2.306.—		
Deficit at Dec. 31st 1934	6.932.05 [1])		
Total: Frs.	9.844.70	Total: Frs.	9.844.70

[1]) Deficit at July 31st 1934 ..... Frs. 4.677.60
Plus: Surplus of Expenditure over Income for period (See above , Col. I) ..... » 2.254.45
Total deficit at Dec. 31st Frs. 6.932.05

Dr. Leiper proposed a vote of thanks to the secretariat for the manner in which it had kept within the limits of the budget, and to the Treasurer and the Chairman of the Finance Committee for the particularly difficult work which they had accomplished. The report was then adopted unanimously.

Pasteur Guillon then presented the following financial statement for the current period, up to July 31, 1935, and a statement on the anticipated financial position as at December 31, 1935.

(In Swiss francs)

		Actual	Budgeted	
		Total for 7 mths Jan.—July 1935	for 7 mths 7/12 of the yr.	for one year 1935, plus (oblig. not fulfilled f. 1934)
	Income:			
A.	*Contributions:*			
	American Section 1934.....			(805.—)
	» » 1935.....	12.605.—	14.805.—	24.000.—
	British Section 1934.....			(1.130.—)
	» » 1935.....	9.134.30	8.363.—	12.400.—
	Continent. Section 1934.....			(5.200.—)
	» » 1935.....	20.566.15	21.240.—	27.500.—
	Orthodox Section 1934.....			(415.—)
	» » 1935.....	530.75	998.—	1.000.—
B.	*Auxiliary Fund*	2.027.22	8.716.—	15.000.—
C.	*Other sources of Income:* Sale of publications, News Letter subscript.	103.35	350.—	600.—
	Sale of the Study books: I, III, »Kirche, Bek.», »Die Kirche u. d. Staatspr.», »Objecteurs de Conscience dev. les lois»..	929.21		
D.	*Sale of Furniture* (Dr. Keller)	865.—		
	Total Income: Frs.	46.760.98	54.472.—	80.500.— (7.550.—)
	Expenditure:			
1.	Salaries (Officers and staff) ..	25.515.—	24.908.—	42.700.—
	Salaries surplus	673.95		
2.	Rent, cleaning, light, heat, telephone	4.510.95	3.092.—	5.300.—
3.	Office supplies and furniture ..	419.15	730.—	1.250.—
4.	Multigraphing and duplicating	555.95	742.—	1.300.—
5.	Postage	571.91	583.—	1.000.—
6.	»The Churches in Action» Nr. 7, 8	1.121.85	1.167.—	2.000.—
7.	a) Printing and publications ..	63.—	461.—	800.—
	b) Study books I, III & »Objecteurs»	946.03		
8.	Library and subscriptions	473.05	408.—	700.—
9.	Translations	36.05	292.—	500.—
10.	Travel: General Secretary 410.20			
	Others 1.980.85	2.391.05	2.333.—	4.000.—
11.	Administrative Committee	461.15	875.—	1.500.—
12.	Executive Committee 1935, Chamby			2.500.—
13.	Social Centre	250.—	292.—	500.—
14.	Commissions: Research and Youth	378.—	1.167.—	2.000.—
15.	Study conferences:			
	Hemmen 2.441.11			
	Balkan 1.000.—			
	Others 384.40	3.825.51	3.500.—	6.000.—
16.	Press Service	1.600.—	1.750.—	3.000.—
17.	Oecumenical seminar	1.000.—	1.000.—	1.000.—
18.	Incidentals and interest paid ..	209.75	263.—	450.—
	Deficit Dec. 1934 (probable) ..		1.027.—	1.760.60
	Total Expenditure: Frs.	45.002.35	44.590.—	78.260.60
	Surplus of Inc. over Exp. for period	1.758.63		
	Total to balance Income: Frs.	46.760.98		

Balance Sheet

for Jan.—July 1935.

Activa		Passiva	
Cash in hand	151.05	Loan Sweden	7.844.70
Cash in Postcheque	66.48		
Cash in Bank at July 31st	2.453.75		
Deficit at July 31st 1935	5.173.42 [1])		
Total: Frs.	7.844.70	Total: Frs.	7.844.70

[1]) *Deficit* at Dec. 31st 1934 (See Report of the Treasurer for the 5 months Aug.—Dec. 1934, Balance Sh. 1) 6.932.05

Less: Surplus of Income over Expenditure for period (See p. 14 Col. I) 1.758.63

Total deficit at July 31:st 5.173.42

ANTICIPATED FINANCIAL POSITION

on 31st December 1935

(In Swiss francs)

Income:	Budgeted for one year 1935 plus balce 1934	Paid Jan.—July 1935	Still to be paid Aug. Dec. 1935	
American Section:	24.805.—	12.605.—	12.200.—	
British Section:	13.530.—	9.134.30	4.395.70	
Continental Section: ..	32.700.—	20.566.15	12.133.85	
Orthodox Section:	1.415.—	530.75	884.25	
	72.450.—	42.836.20	29.613.80	29.613.80
Auxiliary Fund & Other sources of Inc.	15.600.—	2.130.87	13.469.13	
	88.050.—	44.967.07	43.082.93	

Expenditure:	Budgeted for 1 year 1935	Spent Jan. - July 1935	Estimated Exp Aug.— Dec. 1935	
	76.500.—	45.002.35	31.500.—	
Unforeseen expenditure not budgeted for:				
Supplement, salary.. (M. Ehrenström)	1.000.—			
Res. Dep. extra help..	1.425.—			
Study books I, III..	1.500.—			
Rent. Res. Dep. Press	475.—		4.400.—	35.900.—
Probable deficit at 31st Dec. 1935, if we only receive contributions from the Sections				6.286.—
Plus: Deficit July 31st 1935				5.173.—
PROBABLE TOTAL DEFICIT: Dec. 31st:				11.459.—

To be met out of the Auxiliary Fund (13.469.13).

Geneva, August 2. 1935.

The Treasurer, Monsieur Dominicé, reiterated the need for removing the sense of anxiety under which the secretariat was working. Dr. Adams Brown expressed to the secretariat, on behalf of the Committee, an appreciation of the manner in which the work had been carried on with such gratifying results. He doubted if anywhere within the realm of the Church as much could have been accomplished for the same sum of money.

(The presentation of the budget for 1936 and for the World Conference of 1937 was postponed until the whole plans for the World Conference had been discussed, but it is inserted at this point in the minutes for convenience of reference, together with the proposals submitted by the Finance and Administrative Committees.)

Proposals of the Finance Commission and the Administrative Committee.

The Executive Committee *agrees* to include in the Budget for 1935, under the heading of salaries, a supplement of *1.000 frs.* in favour of Mr Ehrenström, and a sum of *475 frs.* for payment of the rent of the Press Service and the Research Department. On the other hand, it decides to include in the Budget of the World Conference 1937 the sum of *1425 frs.* provided as a supplementary aid to the Research Department for the end of 1935, as well as the sum of *1500 frs.* necessary for the printing of the study books.

It *decides* to pursue the effort in favour of the *Auxiliary Fund,* and asks the delegates present to respond personally to the appeal sent out at Fanø on behalf of this fund, which ought to make it possible to meet the commitments made at that time and renewed at Chamby.

The Finance Commission not being able to count any longer upon advances from the Swiss Banks, the Executive Committee *decides* to *borrow* the sums which may be necessary to it, and to pay an interest of 3 % to those friends of Stockholm who agree to advance the money necessary for the normal functioning of the movement.

The Executive Committee *decides* to present the *budget for 1936,* including on the Expenditure side a sum of *6.000 frs.* to provide for a possible deficit.

The Executive Committee *accepts* the attached *budget for 1936,* which reaches the sum of *75,500 frs.*

This Budget carries on the Expenditure side a sum of *46.750 frs.* for salaries instead of *42.700 frs.* — the Exe-

cutive Committee *agreeing* to bring back the salaries, if possible, to their former amount. It urgently requests the Sections to send in their quotas regularly every quarter.

Budget for the World Conference 1937.

The Executive Committee *accepts the attached Budget*, authorised for two years, reaching the sum of 84.000 frs, for the period August 1935 to August 1936.

The Executive Committee recognises the necessity in connection with the preparatory work for the Conference in 1937 of creating a staff and office in London to supplement the work of the Geneva office. It invites Dr. Oldham to continue the work which he has been doing as Chairman of the Research Commission and agrees to indemnify the International Missionary Council for these services, the amount of the indemnification to be agreed between the International Missionary Council and the Administrative Committee. It further authorises the Advisory Council in England, if and when the necessary funds are assured, to appoint, subject to the approval of the Administrative Committee, a whole time officer for a period not exceeding two years to assist i n the preparatory work for the Conference. A sum of 30.000 frs. is provided in the Conference Budget to cover the indemnification to the International Missionary Council, the salary of the officer to be appointed, stenographic help, office rent, postages and the travel of the London staff.

The Conference Budget also includes a sum to provide a 'Delegates' Fund' to assis, delegates from distant countries who may not be able to meet from their own resources the whole of the cost in attending the Conference.

After some discussion, these proposals were unanimously accepted by the Committee, and the Budgets for 1936 and for the World Conference of 1937, adopted:

BUDGET 1936

Income:

		Swiss francs
A. *Contributions:*		
American Section	Frs.	24.000.—
British Section	,,	20.000.—
Continental Section	,,	27.500.—
Orthodox Section	,,	2.000.—
B. *Other sources of Income:*		
Sale of publications; News letters, etc.	,,	2.000.—
Total Income:	Frs.	75.500.—

	Expenditure:		
1.	Salaries (officers and staff)	Frs.	46.750.—
2.	Rent, cleaning, heat, telephone	,,	4.000.—
3.	Office supplies	,,	1.000.—
4.	Postage	,,	700.—
5.	Multigraphing	,,	700.—
6.	Printing and publications	,,	400.—
7.	»The Churches in Action»	,;	2.000.—
8.	Library and subscriptions	,,	600.—
9.	Translations	,,	500.—
10.	Travel: General Secretary 1.500.—		
	others 500.—	,,	2.000.—
11.	Council Meeting 1936	,,	1.000.—
12.	Administrative Committee	,,	1.500.—
13.	Social Centre	,,	500.—
14.	Commissions:	,,	2.000.—
15.	Study conferences	,,	2.000.—
16.	Press Service	,,	3.000.—
17.	Incidentals	,,	850.—
	Probable deficit 1935	,,	6.000.—
	Total Expenditure:	Frs.	75.500.—

BUDGET 1935—1936
for the
World Conference 1937.

	Expenditure:		(Swiss francs)
1.	Salaries	Frs.	10.000.—
2.	Rent, cleaning, heat, telephone	,,	1.000.—
3.	Office supplies	,,	500.—
4.	Postage	,,	500.—
5.	Multigraphing	,,	1.000.—
6.	Printing and publications	,,	2.600.—
7.	»The Churches in Action»	,,	1.000.—
8.	Library and subscriptions	,,	400.—
9.	Translations	,,	1.000.—
10.	Travel: General Sec. and others	,,	3.000.—
11.	Council Meeting and Administrative Committee	,,	2.000.—
12.	Commissions	,,	3.000.—
13.	Study conferences	,,	6.000.—
14.	Press Service	,,	2.000.—
15.	Seminar	,,	2.000.—
16.	Secretariat of London	,,	30.000.—
	Expenditure:	Frs.	66.000.—
	Delegates' Fund	,,	18.000.—
	Total:	Frs.	84.000.—

Report of the Theologians' Commission.

The Chairman called upon Professor DIBELIUS, who presented the report of the Theologians' Commission which had been drawn up by Professor Deissmann. He asked the Committee to stand

in memory of a great scholar, James Hardy Ropes, of Harvard University. He stated that although the losses on the Anglo-Saxon side, within the Commission, had been made good, there was a need for cooperation from the Baltic countries, and he asked the Committee to propose a name in that connection. In the matter of finance, no money had been at the disposal of the Commission, and it had therefore held no conferences, although it was hoped that it would soon be possible to organise exchange conferences with the Orthodox Churches. The conferences had in the meantime been replaced by cooperation in the oecumenical study conferences of the Research Department and by participation in the Oecumenical Seminar. Professor Dibelius expressed the view that in the work carried out in the early days of the movement, two things had been lacking: an adequate theological preparation for the conferences that had been held, and the existence of any theological succession, and he drew attention to the fact that the activities of the Research Department and of the Oecumenical Seminar were making good these deficiencies, thanks to the entirely new insight and interchange of thought which they were bringing within the reach of professors and students of theology.

The report was unanimously accepted by the Committee with cordial thanks.

Nomination to the Theologians' Commission.

At a later session, Dr. Schönfeld proposed that the two Chairmen of the Commission should be empowered to accept, as a member of it, a Professor of Theology from the University of Riga. The nomination would be submitted by Archbishop Grünberg, in consultation with the Theological Faculty of Riga.

To this procedure the Committee unanimously agreed.

Report on the Oecumenical Seminar.

The Chairman called upon Professor Keller, who presented the report on the second Oecumenical Seminar, which had been held in Geneva from July 22 to August 10, and for which eighty-five registrations (as against thirty-five in 1934), had been received, for students coming from nineteen countries and nine confessions. The subjects dealt with at the Seminar had been those concerning central biblical and theological problems, conditions of life and thought in other Churches and specific problems of the Oecumenical Movement. A spirit of real oecu-

menical cooperation and fraternal friendship had developed during the three weeks and the students had expressed their gratitude for the opportunity which they had been afforded to become acquainted with the life and work of other Churches. They had come to grips with some controversial problems of the Oecumenical Movement: the controversy between natural theology and the theology of revelation; the relationship between an eschatological conception of the Gospel and the more pragmatic understanding; and the relationship between the spiritual and the more institutional interpretation of the Church and the ministry. The view had been expressed that in future the programme of the Seminar should be centred on two or three main biblical problems and that the lecturers should deal less with the historical representation of their Churches than with actual life and thought, and that they should come with a full responsibility for speaking for their respective Churches. Professor Keller emphasised the service which the Seminar could render, not only to the 1937 Conference, but in the matter of the education of future leaders and workers in the Oecumenical Movement in different countries. He submitted the report for study and future action and expressed the hope that it would be possible to continue this summer school in one form or another.

The Chairman thanked Professor Keller cordially for the work which he had undertaken in connection with the Seminar, and the Committee adopted the report unanimously.

The Plans of the Lausanne Movement for Faith and Order.

Dr. W. Adams Brown, who had undertaken to represent the Universal Christian Council at the meeting of the Continuation Committee of Faith and Order, at Hindsgaul, Denmark, presented a report on its deliberations.

The meeting had been wholly given up to the preparations for the conference to be held in 1937. A decision had already been reached as to the date (the two weeks in August beginning August 3), and after full discussion, it had been decided that the place of meeting should be Edinburgh. The programme of the conference had been discussed at length and the main lines already laid down substantially approved. Much time had been given to discussing the functions of Commission No IV, on the Empirical Approach, and the decision had been reached to change the name to »The Commission on the Church's Unity in Life and Worship». Provision had also been made for the discussion of the subject: »The Church visible and the Church invisible. The Communion of Saints», its place on the programme being left, however, indefinite.

Many speakers had emphasised the fact that unless the meeting issued in some significant action, either in the form of a confession of Faith or of a proposal for organisation, there would be danger of anti-climax, and one of the reasons for preferring Great Britain had been the fact that were such action to be taken, there would be better opportunities for publicity than on the Continent.

Relations to the Universal Christian Council had been uniformly friendly. Much interest had been expressed in the Seminar, even though official representation had not been possible. A suggestion from Dr. Brillioth relative to the need for a joint organ had been received with sympathy and attention called to the existence of the publications of the Universal Christian Council as a nucleus from which such a joint journal might in time grow. A proposal put forward by Professor Arseniev for definite action on behalf of the persecuted Russian Church had been refused as *ultra vires,* but referred with sympathy to the Universal Christian Council. *

A suggestion had been put forward by Dr. Adams Brown to the effect that, since Faith and Order had referred to Life and Work the study of the subject »The Church and the World» the latter movement might request Faith and Order to include in its forthcoming programme the question of the form of organisation immediately practicable and to share with Life and Work its conclusions. Informal assurances had been given that if such a request were made, it would receive a cordial reception. In conclusion Dr. Adams Brown stated that the general impression made by the Faith and Order meeting had been one of very real progress, both in definiteness of aim, unity of sentiment and effectiveness of organisation.

The Chairman expressed the thanks of the Committee to Dr. Adams Brown, and the report was unanimously adopted.

Cooperation with Faith and Order.

Dr. Adams Brown also presented a resolution relative to cooperation with Faith and Order in the preparations for 1937. This resolution was favourably considered by the Committee and later re-submitted in the following form by Dr. Oldham, Dr. Adams Brown having left Chamby:

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*) Passed to the Administrative Committee for action in connection with the whole problem of persecution and refugees.

»In as much as the questions which will engage the attention of the Conference on Church, Community and State involve the question how far a united witness of the Church in these matters is possible, and since this question includes subjects which fall within the field of Faith and Order, the Executive Committee will be grateful to the appropriate Commission of the Faith and Order Movement if it will share with the Universal Christian Council for Life and Work any material it may assemble or any conclusions it may reach which will assist the Conference in its deliberations,»

This resolution met with the approval of the Committee.

At a later session, the General Secretary stated that he had received a letter from Canon Hodgson, General Secretary of the Faith and Order Movement, expressing the wish of his Committee that its 1936 meeting, which would probably be held in France, should take place in the same neighbourhood as those of the World Alliance and the Universal Christian Council.

Afternoon Session, 4 p. m.

World Conference of 1937.

The Chairman called upon Dr. Oldham, who introduced the subject of the proposed conference. He reminded the Committee that one important question which it had to face was whether the programme could be carried through and the full contribution of Anglo-Saxons secured, if the activities were limited to the office in Geneva, and that unless a large sum of money were obtained, it would be impossible to carry through the programme on the lines on which it was developing. The fact had to be faced that if the necessary financial resources could not be found, the whole programme was in danger of collapse.

Dr. Oldham's own belief as to the desirability of holding such a conference was based on four convictions:

1. That it was impossible to exaggerate the gravity of the crisis in which the Christian Church throughout the world found itself today, arising out of the development of the totalitarian state or community; not only the totalitarian state as it existed or might be supposed to exist in Russia, Germany and Italy, but as it was coming into existence in England, in the United States and in other democratic countries. Whereas in recent centuries

the whole energies of mankind had been addressed to controlling the forces of nature, the thoughts of men were turning today to the means by which they might mould the life of man himself.

2. That the Churches were not in the least prepared to meet this historic crisis in the life of mankind. They had hardly yet begun to mobilise the resources at their command, and the significance of the efforts of the Universal Christian Council consisted in the fact that through its Research Department and staff it formed the first beginnings of the attempt to mobilise these forces in some measure.

3. That, in order to deal with this situation, it was necessary to do two things: to call to our aid in this undertaking the best minds that the Church could command, realising that the Church could find the right direction only by thought, and could not hope to meet such a situation as that, for instance, presented by Communism, unless it could get the ablest minds to steep themselves in that situation and understand deeply what had brought about this tremendous phenomenon. Augustine in his day had wrestled profoundly with the total religious situation and had left his imprint on succeeding generations, and the Church must in the same way seek today, with the aid of the best minds at its command, to understand the situation and the Christian interpretation in relation to it. And it must not deal with the problem by thought only in isolation, but must convince the Churches as a whole of the need to direct their whole activities towards dealing with the present situation. Thought was no use, without the response of the whole body of Christian people. Both were part of the war against the forces of evil which were opposing the Christian conception of life.

4. That there was a promise that something of service might be done on the lines which he had indicated, and that promise, as he saw it, lay in two things: that the gravity of the situation was becoming so widely recognised by the ablest minds that cooperation on a scale hitherto not experienced was beginning to take place. It had already been proved that extensive collaboration could be secured from among the ablest of minds, lay as well as theological, and in this matter the layman was more important than the theologian. In the second place, a technique had been acquired and developed which gave promise and encouragement that something useful might be done.

The Chairman thanked Dr. Oldham for his clear and enlightening statement, and called on Dr. Schönfeld to present the report of the Advisory Commission on Research on the World Conference Plans.

Dr. Schönfeld presented the following report:

Conference on Church, Community and State.

The Stockholm Conference.

The conference held in Stockholm in 1925 provided for a continued activity in the field of subjects which engaged its attention by setting up a permanent Committee, which later became the Universal Christian Council for Life and Work, and by the appointment of a secretariat. The executive forces of the movement were further strengthened a few years later by the creation of a Department of Research.

At the meeting held at Fanø in 1934 the Universal Christian Council resolved that in preparation for the conference in 1937 a survey should be made of the progress achieved and the difficulties experienced since the meeting at Stockholm in carrying out its programme, and of the possibilities for the future. In accordance with this resolution material is being collected by the Research Department with a view to the preparation of a survey to be presented to the forthcoming conference.

The Conference in 1937.

The choice of the theme for the conference in 1937 is not an yrbitrary one. It has grown naturally out of the work of recent aears, and the pressure of events has brought home to the churches in all lands its significance and importance. An international study conference convened by the Research Department in 1932 on the subject of unemployment and the economic crisis led to a further conference at Rengsdorf in 1933 on the relation of the Church to social and economic problems, and this in turn made clear the necessity of dealing with the question of the state, which formed the subject of an international study conference held in Paris in 1934. The growing claims of the modern state have raised in many parts of the world acute problems for the life of the Church, and it is increasingly evident that in the conflict between the Church and a 'totalitarian' state there is involved the whole issue of the truth about man and the meaning and purpose of his existence. As was stated in the resolution of the meeting at Fanø, in the practical issues of the relations between Church, Community and State there is focussed the great and critical debate between Christian faith and the secular tendencies of our time.

The true significance of the conference in 1937 will be almost completely misunderstood if it is regarded as an event in itself.

A conference lasting for a few days, unrelated to a sustained and continuous effort, can make little difference to the situation in which the Christian Church finds itself throughout the world to-day. The critical nature of that situation demands the mobilisation of all the resources of the Church in an endeavour to think out afresh the nature and content of the Christian witness in relation to the forces which are reshaping the thought, life and institutions of mankind.

Two factors have prepared the way for such an undertaking, and created the conditions necessary for carrying it out. The first is that the gravity of the present state of the world has impressed itself so strongly on serious minds that many of the ablest thinkers in different countries have shown their readiness to co-operate. A large number of the best minds in the Church, lay as well as theological, are already enlisted in the extensive preparatory work for the conference. The second important factor is that the existence of a department of research makes it possible to take advantage of this readiness by providing the means of co-ordinating the different contributions and bringing about a fruitful interchange of thought between representatives of different churches and countries.

A fuller statement of the circumstances which have led to the holding of the proposed conference and of its programme is given in the pamphlet, *Church, Community and State,* which should be read in connection with the present statement. In order not to increase unduly the length of this report explanations given in the pamphlet are not repeated here.

Co-operation with other oecumenical Movements.

In preparing for the conference in 1937 the Universal Christian Council has the cordial co-operation of the World Alliance for International Friendship through the Churches which is taking an active part in the preparatory work. The conference may expect to receive valuable help and illumination from the conference on Faith and Order which is meeting in the same year, and the officers of the two movements are in close touch with one another with a view to ensuring that there should be the largest mutual helpfulness. The subjects which will engage the attention of the conference are of interest and importance to the younger churches in Asia and Africa, and the International Missionary Council is co-operating in the preparatory work and

has undertaken to help in securing a representation of these younger churches at the conference. The Universal Christian Council is also in close relations with the World's Student Christian Federation and the other international organisations of Christian youth with a view both to obtaining a knowledge of the mind of youth on the subjects of the conference and to making the results of the work available in the fullest measure to the youth organisations.

The Preparatory Work.

The programme of preparatory work for the conference includes nine subjects, which will be referred to in later paragraphs. The selection of these has not been the arbitrary choice of the Research Department, but they have as it were selected themselves as the result of many discussions in groups and hundreds of conversations with individuals. Formidable as the programme is, careful thought has been given to the ways and means of carrying it out, and there is a reasonable hope that good work may be done in some of the subjects, and something accomplished in regard to all of them.

The Theological Background.

It is not necessary to proceed far in the study of the relations between Church, Community and State in order to discover that fundamental theological issues are involved. The preparation for the conference must therefore include the examination of these issues. This, however, raises two questions that call for an answer. The first is whether, in dealing with theological subjects the Stockholm Movement is not going beyond its original purpose; and the second, whether it is not trespassing on the field of the conference on Faith and Order.

The answer to the first question is that the application of Christianity to social and political problems is a question of the Christian social ethic, and that a Christian social ethic is of necessity a theological ethic. If the representatives of the different churches who will meet together in 1937 approach the questions of the conference with different theological presuppositions, as in fact they do, much time will be wasted and much confusion will result unless these differences in fundamental assumptions are made clear.

The answer to the second question is that the Stockholm Movement adheres no less strictly than before to its own distinctive task. As a movement which expresses the life of the.

Churches it must inevitably be concerned with questions of faith. But it is concerned with them in a different context from that in which they engage the attention of the Lausanne Movement. The latter has to do with questions of faith and order as these are expressed and formulated in the confessions and traditions of the different Churches and as they bear on the possibility of the reunion of separated Churches. The Stockholm Movement is concerned with theological issues in so far as they affect the responsibility and task of the Church in relation to the world, and in particular to the present actual world with its existing intellectual and social problems and needs.

Three theological subjects specially call for examination because of their intimate and inseparable connection with the problems of community and state.

1. The Christian Understanding of Man.

In all the movements and systems of thought which to-day exercise sway over the minds of men there are involved assumptions, often unexamined and unexpressed, regarding the nature of man and the meaning of human existence. It is necessary that these assumptions should be brought into the open, and an attempt made to discover in the light of the Christian understanding of man the elements of truth and falsehood contained in them. It is proposed to publish in advance of the conference a volume in which, in the first place, there will be set forth positively the Christian conception of man as this has been understood in the main Christian traditions, and in which, secondly, the Christian view will be further elucidated by contrast with alternative views of man, such as those of idealistic philosophy, naturalism and humanism, Marxism, modern biological doctrines, the new psychology, racial theories, and Chinese systems of thought.

2. The Kingdom of God and History.

It is impossible to consider the problems of community and state without an examination of the meaning of history. It is proposed to publish a volume similar to the preceding one which will set forth some of the main contributions in Christian thought to the understanding of history, and to contrast these with other views of history such as the evolutionary and optimistic view, the Marxist understanding of history, the doctrines of national messianism and the view that history has no ultimate significance at all.

3. Natural Law, or the Orders of Creation and Redemption.

No Christian view of the community and the state, and of the relations of the Church to them, is possible without an examination of the question of the meaning, purpose and authority of what is known in the Catholic tradition as natural law and in Protestant theology on the continent of Europe as *die Ordnungen* (the orders), i.e. of those spheres of life which are not specifically religious, such as culture, politics and economics. Put in another form the question is that of the relation of the Church to the world. Widely different views have been held, and are still held, by Christians on this subject, and it is essential for the purpose of the conference that the main differences which exist should be brought out as clearly as possible.

4. The Church.

We turn next to the three central subjects of the conference named in its title. They are, in fact, taken together, one single subject, but each of the terms calls for separate examination.

It is proposed at the conference to consider the relation of the Church to the community and to the state. But a moment's reflexion is sufficient to remind us that those who will assemble for this purpose have different conceptions of the nature and functions of the Church. If misunderstanding and futile discussion are to be avoided, an attempt must be made in advance of the conference to make clear the broad lines of difference.

Again, there is much preliminary work to be done on the question, how the Church can and ought to express its mind and to take action in the social and political spheres. When it is asserted that the Church ought to act in these fields it is obvious that the statement may have a variety of different meanings, and it is important that these various meanings should be clearly distinguished.

5. The Community.

It is difficult to find any single term which describes comprehensively and exactly the common and shared life of a people, wider than the control and activities of a state, certain aspects of which are expressed by such words as community, society, nation or folk. The complexity of the problem is further revealed by the difficulty of translation from one European language into another. Neither in English nor in French is there any exact

equivalent of *Volk* or *Volkstum*, nor do these words convey all that is implied in the English and French words that may be used as a substitute. The Italian conception of the nation, again, is quite different from the German idea of *Volk*. In America there is not to the same extent as in Europe a community rooted in blood and soil, but rather a nation in the making. The problem of Church and community again assumes a different form in the mission field, where a young Church is seeking to establish itself in a non-Christian environment. It is proposed to publish a volume of papers discussing the problems of Church and community in relation to these different backgrounds, and dealing with the responsibilities of the Church in influencing the social life of the community.

6. The State.

The subject of the relations between the Church and the state is the central theme of the conference and considerable progress in its study has already been made. It is hoped that four volumes on this subject — two in German and two in English — may be available before the end of the present year. The papers presented to the conference held in Paris in the spring of 1934 together with a report of the discussions has been published in German under the title *Die Kirche und das Staatsproblem in der Gegenwart*. An English volume by Dr. Ehrenström, embodying the main results of the conference and adding fresh material, is in the press and will be available shortly under the title *Christian Faith and the Modern State*.

The papers presented to a further conference held in Holland in the spring of this year on the subject of »The Christian Conception of Freedom and the Claims of the Totalitarian State» will be published shortly in German, and a volume in English, by the Rev. Marcus Knight, based on the same material, will, it is hoped, be published in the autumn.

These volumes will provide a basis for discussion in study groups in different countries and, as the discussion proceeds, further publications on the subject may be expected before the meeting of the conference in 1937.

7. Church, Community and State in Relation to Education.

We have, finally, a third group of three subjects closely connected with the central theme of the conference which, because of their importance, demand special and separate consideration.

The first is the question of education. This is a living and burning issue at the present time in almost every country. In states which aim at being totalitarian the attempt is being made to use the whole educational system to impose a particular view of life through the schools. Those concerned with education are thus involved in the conflict of fundamental beliefs and ultimate values. Never has there been more urgent need for clear and fresh thought on the respective contributions of the community, the state and the Church to education.

8. Christianity and Economics.

It is impossible to consider the modern state apart from the economic struggle. In the study which is being undertaken of the state account will have to be taken of economic forces, with a view to bringing to the attention of the conference the particular economic questions which most urgently call for special and more detailed study in the future, such as the question of vocation, of work, of the use of leisure, of property and of those features of the economic system which are incompatible with the Christian understanding of life.

9. The Church and International Relations.

The problem of Church and state has not only to do with the relations between a particular national Church and a particular state, but also with the relation of the Church as an oecumenical society to international questions. The study of this immensely important group of questions, including the Christian attitude to peace and war, and to the requirement of military service will have a large place in the preparatory work for the conference.

The Technique of the Preparatory Work.

The method by which preparation is being made for the conference is that about thirty or forty persons in different countries, belonging to different confessions and representing different points of view and special types of experience, are being invited to collaborate in the preparatory work on each subject. The number of thirty or forty is determined by the fact that, if the number were smaller, distinctive and important points of view would be left out of account and, if it were larger, the Research Department could not maintain the living and active touch with those participating in the study which is essential to a proper co-ordination

of the various contributions. To keep in touch by personal consultation or correspondence with thirty or forty people on each subject is to have dealings with three or four hundred in all, and more than this the Research Department could hardly undertake. In actual fact, the number of those participating in the study is considerably larger than has been indicated, since many of those with whom the Research Department is in touch are themselves the centre of a small group engaged in the study of the subject in question.

On each subject preliminary papers by one or more members of the group concerned are being circulated to the other members of the group who are being invited to comment on them. It is expected that out of this interchange of ideas six or eight papers, representing what are judged to be the most important and distinctive points of view, will be written for publication, if possible, prior to the conference. It is improbable that equal progress will be made on all of the subjects, and that as many as nine volumes will be ready for publication before the conference. The date of publication is not, however, of the first importance since, as has already been indicated, the conference is only an incident in a continuous process of thought. If on any of the subjects a volume of papers is not ready for submission to the conference, consideration will be given to the question in what form such material as is available can best be presented to serve as a basis for the discussion on that subject.

The interchange of ideas by written papers and by personal consultation of the officers of the Research Department and the Chairman of the Research Commission with individuals will be supplemented by a number of group meetings or small conferences having an international membership. Eight or ten such international meetings are being held during this present year. The exchange of ideas through such fellowship is of the highest importance as contributing to the growth of mutual understanding and of an oecumēnical consciousness.

The preparatory work thus far described will tax the resources of the Research Department to the utmost. The other necessary tasks in preparation for the conference in 1937 must be undertaken by the national organisations in different countries, and by the Churches themselves.

The Education of a Wider Constituency.

The contributions of scholars and specialists, indispensable as they are, and a conference of a few hundred leaders in Christian thought and action, will not in themselves avail in any adequate

measure to stem the anti-Christian tendencies of our time. Only an awakening of the whole Church will accomplish what is needed. The issues at stake are the concern of all Christian people. It is essential that the whole body of Christians in all countries should be educated to understand the situation and its demands. One means of bringing this about is by encouraging the study of the questions which will engage the attention of the conference in 1937. Groups for such study may be formed among the members of theological faculties, among theological students, in the local parish or congregation and in connection with young people's organisations. There is no reason why there should not be hundreds or thousands of such groups. It is obviously impossible, however, for the Research Department or the headquarters of the Universal Christian Council to keep in touch with all of them. The task of organizing and guiding such groups must be undertaken by the national organisations and by individual Churches. Assistance in such study is provided in the books to which reference was made in the earlier paragraph relating to the State, and as the preparatory work proceeds further literature will become available. Plans are being made by the national organisations in some countries for the issue of literature of a more popular kind.

Functions of the Conference.

Viewed as an incident in a continuous and sustained undertaking the conference itself can fulfil three main functions.

The first is to assist and further the interchange of ideas between the different Churches and different national types of thought which has already been begun in the preparatory work. This object will be achieved by the coming together face to face of those who have already come to know to some extent one another's minds through the exchange of papers and through published volumes. The discussion of large subjects in an oecumenical gathering, in which widely different traditions and backgrounds of experience are represented, takes place under conditions which make a real and fruitful interchange of thought difficult. Without previous preparation little can be achieved. But given the necessary preparation it is of no small value that those who have made some acquaintance with one another through printed material should be able to meet face to face; that views set forth on paper should be further explained by the living voice; and that, in private personal conversation and in the meetings of relatively small groups, differences should be further clarified and better understood. Such personal intercourse is an essential element in the growth of mutual understanding.

The second function which the conference may fulfil is that of awakening and educating public opinion through its publications, through the attention which it attracts, through the reports of its proceedings in the press, and through such conclusions and pronouncements as it may decide to make.

Pronouncements by the conference will carry weight in proportion as they do not consist of easy generalities, but embody the results of hard preparatory thinking. It is already evident that wide and deep differences exist among Christians on the subjects which will come before the conference. It is not to be expected that a reconciliation of these differences will be achieved by 1937, since they have their roots in long established traditions of the different Christian Churches. The gravity of the present situation requires that these differences, in so far as they exist, should not be glossed over or minimised but frankly and openly acknowledged. Truth is our only armour in the life and death struggle in which the Church throughout the world is at present engaged. It is essential that the conference should avoid the temptation to which such gatherings are prone, to find an unreal agreement by evading the difficulties and taking refuge in skilfully framed general statements which, because of their vagueness, are practically useless. Where it is found as the result of thorough preparatory work that there is a common body of genuine Christian conviction, it will be of advantage that this should be clearly stated. Where, on the other hand, there is real disagreement, it should be openly recognised, in order that the existence of such differences may be the starting-point for further study.

The third purpose which the conference may serve is to promote Christian action in regard to the issues which engage its attention. Action is, from its nature, concrete and must take place in a particular field and in relation to a particular set of conditions. In proportion as the attempt is made to find some purely general form of action, the heart and pith of action is apt to be lost. The main function of the conference will be not so much to determine common lines of action but, through the reality of an oecumenical fellowship, so to enlarge the outlook and enrich the understanding of those who participate in the conference and of those who come under its influence that they may be better fitted to bring about the particular action demanded in their respective spheres.

Place, Date, Character and Size of the Conference.

The Administrative Committee have recommended that the conference should be held in 1937 at Oxford; that it should last

from Friday evening, July 15th till Monday morning August 1st; and that its membership should consist of three hundred members appointed by the Churches, in accordance with a scheme for the distribution of places approved by the Universal Christian Council, and of one hundred additional members appointed by the Universal Christian Council with a view to providing in the membership of the conference an adequate representation of specialists in various subjects, of youth and of women. If it is thought desirable that there should be an interval between the conclusion of the conference and the conference on Faith and Order which is due to begin on August 3rd, the length of the meeting could be shortened, and the dates might be from Wednesday evening, July 13th to Monday morning July 25th.

Subjects of the Conference.

The volumes which are projected on the three theological subjects are intended to provide a background for the thought of the conference, and it is not proposed that a large place should be given to the discussion of these subjects at the conference itself. It will probably be held to be desirable, however, that some presentation of the results arrived at in the preparatory work should be made to the conference when it meets.

It is recommended that the main subjects in the programme of the conference should be

The Church and the Community
The Church and the State
The Church and International Relations.

While these constitute the framework of the Conference discussions, it is recommended that adequate room should be provided in the programme for the consideration of the economic aspects of these subjects and for the discussion of the problem of education on lines to be determined in the light of the preparatory work.

If the Executive Committee are willing to give their general approval to the above programme, it is suggested that a decision in regard to the amount of time to be devoted to each of the main subjects and details in regard to the form in which each should be presented in the programme should be reserved until the meeting of the Council in 1936. The preparatory work is still in its early beginnings, and in a year's time it will be easier to see where the main existing differences in Christian thought regarding these subjects lie and what are the main issues which call for discussion at the conference. Further in the present uncertain state of the world, it would be a mistake to plan at too early a stage the

detailed programme of the conference, since the course of events may force certain issues into prominence and make it necessary that they should be accorded a specially large place in the programme.

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Dr. Schönfeld added that only an awakening of the whole Church of Christ could ensure the fulfilment of the task. It was an immense one, and the effort of the Churches might fail. But the one conviction behind that effort was that at the back of it was God Himself, in Whose hands the responsibility lay. If the Churches could speak the word entrusted to them in such a way that the world would listen and understand, then one of the greatest periods in the life of the Christian Church might be about to begin.

Dr. Cavert expressed enthusiastic agreement with Dr. Oldham's statement, and said that his appreciation had been deepened by the fact of having taken part in the Leicester group meeting of Anglican, American and Continental Churchmen, for a discussion of the 1937 themes. That meeting had been an illumination to him. He had not known of any conference which contemplated such a complete exchange of views among the Churches of the different nations.

Bishop Heckel said that at first sight the programme before the Committee might give rise to some dismay on account of the work which would be involved. But it had to be emphasised how utterly necessary it was to go this long way round to the goal. In working out the programme, it was necessary to turn back to genuine theological questions. In substance, Bishop Heckel gave his full support to the plans, but asked whether the concrete goal and purpose could not be defined somewhat more sharply.

Dr. Adams Brown associated himself cordially with the approval which had been expressed. He suggested that, following the procedure of the Lausanne Movement, a somewhat general review should also be provided of what had been attempted and where difficulties had been encountered.

Dr. Leiper shared Dr. Oldham's belief that the Council could now command the help of the kind of people who could make vital contribution to the work, but felt that the principal problem now was: how to get the scheme into the Churches and how really to make use of all the material that was becoming available.

The session was adjourned at 6. 30 p.m., with a Blessing from Bishop Ammundsen.

Tuesday, August 20.

A devotional service was held in the school chapel at 9. a.m., led by the Rev. Dr. W. P. Merrill.

Morning Session, 9.30 a.m.

Continuation of the Discussion on the World Conference.

Professor W. Monod expressed his profound approval of and sympathy with what had been said, especially as regards the gravity of the present situation and also as regards the necessity for penetrating into the fundamentals of theology and politics.

Pasteur Boegner emphasised the need for consideration of the Roman Catholic attitude to the problems involved, and indicated some steps that had already been taken in that direction in France. He suggested that a general effort in the same sense should be made, so that those Roman Catholics who were approachable in the matter should have an opportunity of contributing their point of view.

Dr. Alivisatos asked that a report of such discussions as had already taken place in France should be made available to other sections of the Council.

Professor Zankow expressed the view that although the problems with which the Churches were confronted had not perhaps come to a head to the same extent in the Orthodox East as elsewhere, they were nevertheless beginning to be felt there with increasing severity, and Professor Zankow assured the Committee of the very thorough support of the Orthodox Churches in the preparations for 1937.

Mrs. Söderblom expressed hearty agreement with Dr. Oldham and with Pasteur Boegner, and also re-emphasised the need for the use of a style of language which would be understood by all Christian people. It was a matter of reformulating the Christian faith in relation to the problems of this and the coming generation. Mrs. Söderblom expressed the view that a unifying phrase was needed that would characterise the task of the conference and awaken people to listen and take notice.

Dr. Adams Brown added his appreciation of the manner in which the conference plans had been presented; he also expressed his agreement with the proposal of Pasteur Boegner, and in connection with Mrs. Söderblom's proposal, put forward the following suggestions:

»The Message of Christ through His Church to a world in distress. Its presupposition in the Christian view of man in his relation to God. The present responsibility of Churches towards

their members, nations and people and international questions. The duty of the Church to take action in the field of present agreement and to provide for future concrete study and prayer in the field where differences still exist.»

Dr. Slotemaker de Bruine urged in particular the enlistment of the support of statesmen, in order to ensure some definite effect in the political field and to benefit from the experience of men who knew the life of practical duty.

Bishop Ammundsen emphasised the gravity of the situation and the task, and assured the Council of the full cooperation of the World Alliance for International Friendship through the Churches.

Professor Arseniev commented on the growth in the earnestness and sense of responsibility with which the whole problem involved in the 1937 subject was being approached. It was a gift for which we had to be thankful in this meeting, and which we had to retain in our work in the Churches after we had separated.

Professor Alivisatos urged the need for as much release as possible from theological abstractions, and for an approach to modern problems free from any previous theological prejudice, and on the basis of a method of absolute, uncompromising truth. The world of the Apostles had not in its background an abstract theology. Then, as now, it had been a matter of living by grea ideals, even at the cost of conflict and martyrdom.

Professor Dibelius pointed out the danger of adopting a style so popular as to be journalistic. A language was wanted that would be fitting to the world to whom the Churches were talking. Such a form of language had already been found, in his experience, in Germany, where theological students were now able to get into the closest relations with their non-theological comrades. There was also the philological problem and the necessity of reformulating, rather than translating, the material for each language.

Bishop Heckel pointed out that the Church's word was not only for an actual moment, but for a wider period of time, however serious a given situation might be. He supported Dr. Adams Brown's emphasis on a definition of what the Church must be in itself, for it was only after such definition that the Church's fundamental relations to state and community could be defined. It was the duty of the Church to recognise that it owed something to the world. Bishop Heckel urged that the proposals of Dr. Adams Brown should be adopted as a guiding line.

Dr. Oldham expressed the sense of encouragement which he and his colleagues of the Research Department felt at the manner

in which their scheme had been received. He had four points that he would like to put forward in reply:

1. He would like to state his passionate agreement with Dr. Slotemaker de Bruine as regards the importance of the cooperation of laymen. A conference predominantly composed of central Church officials was not a conference of the Church. It was essential to have the laity who were carrying on the work of the world adequately represented.

2. He would also agree with Dr. Cavert's comment on the thoroughness of the preparations. It had been made possible through the setting up of the Research Department. When Archbishop Söderblom gave the initial impulse to the Movement, he had been doing something of which the more distant outcome had not then been apparent. The Movement had now a fuller and richer meaning than in the early stages, and it was largely due to the Continental Churches, especially in Germany and Scandinavia, that provision for the Research Department had been made.

3. He had found the greatest hindrance in getting people to understand the real purpose of the coming activities, when he mentioned the proposed conference. It was necessary to dissociate the general aim from the fact of a conference, which was only an incident. The vital necessity was to bring people and Churches to face the gravity of the present situation, for themselves, whether a conference took place or not.

4. He would like to state that the principal problem and task was to discover how those who were directing the policies of the Churches could be brought to realise that they were faced with a crisis, in which they must re-think the problem for themselves. It was not a matter of supporting the Universal Christian Council, but rather of each Church assuming its own responsibility in the present situation, and of the Council coming in and helping them in whatever way it could in their task.

Dr. Oldham agreed that there must be no question of leaving aside the Roman Catholic point of view. There was a body of thoughtful Roman Catholics, priests and laymen, who realised that the attack of secularism was changing the entire religious situation, and that it was something that was common to all Christians. And there was hope that some cooperation in the study of these questions might be obtained from scholars and thinkers in the Roman Catholic Church.

Allocation of Places at the Conference.[1])

The Chairman called upon the General Secretary to make a statement. Pasteur Henriod presented the proposals of the Administrative Committee to the effect that the three hundred places allocated to the Churches should be distributed as follows: 40 to the Orthodox Section, 90 to the Continental Section, 55 to the British Section, 85 to the North American Section, including Canada, 35 to the Fifth Section. Of the remaining one hundred places to be filled by the Council, 80 were to be filled by specialists, women representatives and representatives of youth organisations, and 20 to be held available in case of need to meet special requests from Churches insufficiently represented.

These proposals were put to the Committee by the Chairman, and unanimously accepted.

Place and Date of the Conference.[1])

Dr. Oldham informed the Committee of the proposal to hold the Conference in Oxford. The Bishop of Chichester reported upon the investigations that had already been made in Oxford on behalf of the Council by Mr. T.S.R. Boase, and of the special support that would be secured for the conference by the interest already taken in the Movement by such people as the Master of Balliol and the Warden of All Souls.

Dr. Oldham informed the Committee that the proposed dates were Tuesday, July 12 to Tuesday July 26, thus allowing one week before the Faith and Order Conference began.

These proposals as to place and time were accepted unanimously by the Committee.

The Committee also shared the hope of the Faith and Order Movement that it would be possible to hold a joint service in St. Paul's Cathedral between the two meetings.

Some discussion took place as to the possibility of issuing in the very near future some more precise information as to the plans of the conference, which could be used as propaganda in arousing the interest of the Churches, and it was decided that the Research Department should prepare a statement which would answer this purpose.

It was further proposed that the Research Commission should be asked to present to the Council at its meeting in

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[1]) Discussed at a later session, but included here for convenience of reference.

1936 definite proposals with regard to the programme and procedure of the conference.

Dr. Oldham urged that in view of the extreme importance of the next meeting of the Council, the British and American Sections should take steps to ensure that they were as adequately represented as possible on that occasion.

The Bishop of Chichester, called upon to close the discussion on the World Conference plans, recalled the disappointment that some members of the Council had felt at the Geneva meeting in 1932 when the proposed conference for 1935 had been postponed, but felt that such disappointment had disappeared in the light of the deeper, more precise and more far-reaching plans that were now in hand. He emphasised the need for enlisting the help of men of affairs, who would often be able to remove the timidities and fears of the more theoretical people, and whose practical experience would be of great value. Gratitude for the schemes in hand should not take the shape of mere formal approval, but of the assumption of definite responsibility in every Church for interpreting the plans and making their fulfilment possible. Responsibility for such an extensive piece of work also involved financial obligations. Considerable effort outside the ordinary budget would be required in order to realise the sum of 160,000 Frs. (£ 10.000), envisaged. Even with the conviction that ways and means would be found and special help secured, it had to be remembered that if the Executive Committee approved and accepted these proposals for the conference, it was saddling itself with a financial responsibility, and undertaking an obligation on behalf of the Churches which the situation abundantly justified.

The Chairman then put the report of the Advisory Commission on Research concerning the plans for the World Conference of 1937 to the vote, and it was unanimously accepted.

Afternoon Session 4. p.m.

World Alliance Message.

The Chairman called on Bishop Ammundsen, who presented the following Message which had been issued to the Churches by the International Council of the World Alliance:

Message to the Churches.

»The International Council of the World Alliance for International Friendship through the Churches, assembled at Chamby,

Montreux, Switzerland, August, 1935, feels constrained to issue to Christian Churches, their ministers and members the following appeal.

»I. The troubles and dangers of the world to-day are a grave concern to the Church, both because it is bound in love to humanity and because the very fundamental principles of the Christian religion and morals are at stake. A secular and pagan spirit openly proclaims the egoism of the State dominated by national, party or class interests, as the highest standard, determining what is right and just. The Church must be true to its calling and therefore it must enter much more decisively than hitherto into a fight for bringing the ideals of our faith to bear upon the affairs of public life. This is a common conflict, in which Christians in all lands must unite, trying to reach a common conception of our duty in this hour of crisis.

»II. Against the glorification of the State as the supreme authority, the first commandment must remain the absolute rule of Christians. Loyalty to the State as an instrument for justice is a divine injunction. But Right is above the State, not the State above Right; therefore the State must respect the rights both of individuals and of other States. It is only fair that the Churches should make it clear that Christians must always obey God rather than man, so that, wherever a State makes claims which the Christian conscience feels to be against divine law, Christians must refuse to follow or to cooperate. This may involve grave suffering, arising from the reaction of the State and excited popular feelings, as well as inner conflicts between obedience to God and what may seem to be patriotic duty. But ultimately obedience to God is true patriotism, because what is contrary to the laws of God will always in the long run prove to be a curse to the State and not a blessing.

»III. It is especially urgent to combat the tendencies making for war. The terrible lessons of the World War should not be allowed to be forgotten. In spite of the fact that, like other great calamities, it called forth personal heroism, sacrifice, comradeship, solidarity, nevertheless it was an unparalleled instrument for destruction, creating millions of victims, killed, maimed, mentally broken, bereaved, filling the minds of men with hatred and lies, destroying sexual purity and family life, in many cases turning religious faith into despair or cynical indifference — not to speak of the immense material losses and the confusion of economic life. A future war would be much more cruel. And still men dare to play with such an idea as this. Solemn pledges not to use war as an instrument for settling international difficulties seem to be neglected; re-armament in many countries has taken the place of

promised disarmament. The masses detest war, but are often paralysed by what to many seems an inevitable destiny. The Christian Churches cannot remain silent in this hour of danger. We sympathise with the efforts of statesmen who seek to preserve peace, but the achieved results are mostly precarious and can be questioned to-morrow. A new foundation must be laid through a firm determination to banish war by promoting arbitration and general disarmament, by engendering respect for treaties and by strengthening and making more effective the League of Nations. Only in such ways can just grievances really be removed, while a victorious war will always cause a reaction. Many Churches and individual Christians have already solemnly declared that they will not countenance any war when their State has declined a bona-fide offer of arbitration. Further steps in this direction may become necessary.

»IV. The deepest need is a new will, whose source Christians will always find in God. But we have only a right to protest against a secular and pagan spirit, if we are ourselves willing to be true followers of Christ. All that is noble in modern national and social movements should be taken as a challenge to repentance and renewal. The strong feeling of solidarity in class or nation, which has actually lifted millions out of a petty individualism into a larger life, but which at the same time has constantly encroached upon the freedom of others, should stimulate us to realise the Church Universal as an inspiring reality, binding men and women of all nations and races together in common love and loyalty to the same Master. And as individuals we must enter more deeply into the peace of God through his grace in Christ pardoning sins and changing lives.

»We therefore call upon the Churches to support in the spirit of love the work for justice and peace through word and action and above all through prayer to Almighty God, that he may guide the leaders of the nations in their tremendous responsibility, so that they may see the right and in the light of this vision act courageously.

»May the spirit of God teach us to pray more faithfully:

'Our Father, which art in heaven:
Hallowed be thy name:
Thy kingdom come:
Thy will be done in earth as it is in heaven.'»

After some discussion, particularly in relation the the third paragraph of the Message, in which Pasteur Boegner, the Bishop of Chichester, Professor Monod, Bishop Ammundsen, Pasteur

Jézéquel, Dr. Stange and Dr. Slotemaker de Bruïne took part, the following resolution was proposed by the Bishop of Chichester:

> »That the Executive Committee has received the Message to the Churches issued by the World Alliance with gratitude and general sympathy, records it on the Minutes of its proceedings, and believes that it can best give effect to the underlying principles which the Message sets out, through the work which the Universal Christian Council is undertaking in connection with the World Conference on Church, Community and State in Oxford in 1937.»

This resolution was put to the Committee, and adopted nem.con.

The General Church Situation.

The Chairman called on Professor Keller to make a statement. Professor Keller related his account of the present crisis to a consideration of what its real meaning was for the Churches and of their reaction to the attacks to which they were being exposed from the world, and to considering the significance of these events for Christianity as a whole. He referred to the situation in Russia, Italy, Spain, Austria, Germany, France, in which he found various forms of the same upheaval. He devoted particular attention to Russia where, in view of the active hostility of the Bolshevist Government, the Church was on the verge of extermination. When challenged by the State to justify its claim to existence, it had replied with silence and martyrdom. The same question had been answered in different ways in other countries, but it was one in which the issue was no longer a matter of party concern, but of the deepest importance for the whole Christian Church. The Churches were beginning to lose their sense of security, but this loss of security was confronting them with the mysterious living God, in Whom alone it could be rediscovered. The Church on the Continent of Europe was being exposed to a threefold attack: through material distress, through the demands of the totalitarian state and through the secularism which was penetrating theological truth. But the Church was thus enabled to say with St. Paul: »When I am weak, then am I strong». The Church was experiencing the poverty of Christ and the sensation of forming a minority where once it had been the whole people. It was learning again to wrestle with principalities and powers and to understand the eschatological aspect of the Christian message. It was a condition of affairs which concerned the whole world. The Church everywhere today was learning to become a Church

of witness for Christ and perhaps a Church of confessors and martyrdom.

Professor Arseniev added some concrete details about the situation in Russia, and referred to the almost total destruction of the exterior means of manifesting religion which had taken place. While fully stressing the value of the resistance which such suppression and persecution had called forth, Professor Arseniev begged the Committee to remember that there was a limit to endurance, and that admiration of and glory in the powers of resistance of Christians in Russia should not prevent other Churches from trying to alleviate their distress. The situation in Russia was growing worse, the number of priests was diminishing and there were hardly any religious books. The younger generation was craving for idealism but was entirely ignorant of God and Christianity. If the Churches outside Russia continued to glory in the martyrdom of the Russian Church, without taking action, the possibility was not excluded that that Church might cease to exist.

Dr. Leiper asked whether the Committee should not consider what further steps should be taken by the Churches outside Germany to help relieve the situation in the Church in that country.

The Bishop of Chichester suggested that it would be of value if some statement could be made as to the immediate situation in Germany and the consequences of such events as the appointment of the new Minister for Church Affairs. The Committee could not, as realists, ignore the growth in compactness within the Evangelical Confessional Church. He thought that the Administrative Committee should consider the question whether, and if so how, the Executive Committee might best state the mind of the Council.

Bishop Heckel, while indicating that he had not intended to make any special statement on the Church situation in Germany, and that he would vote against any resolution which the Committee might pass in that connection, gave a detailed survey on recent developments and decisions, particularly as regards administrative changes and innovations, with a view to explaining their significance and, in some instances, to correcting what he considered to be a misinterpretation by foreign opinion. He explained the purpose of the recently formed legal court for the settlement of Church disputes (*Beschlusstelle*) and also went into the financial question, and finally gave a short account of inner spiritual conditions.

The session was adjourned at 7. 15 p. m., with a Blessing from the Bishop of Lichfield.

Wednesday, August 21. 1935.

A devotional service was held in the school chapel at 9. a. m., led by the Bishop of Novi Sad.

Morning Session, 9. 30. a.m.

Further Discussion on the World Alliance Message.

Pasteur Boegner rose to correct the impression, which he understood the Committee had gained, that if the Message had been adopted by the Executive Committee, it would have been opposed by the French delegation. He pointed out there was no French delegation, and that the criticisms which he had expressed, to the effect that certain expressions in the Message tended to weaken rather than strengthen it, were his own personal views.

Professor Monod regretted that the Executive Committee had had no opportunity to make its own declaration on the question of the traffic in arms, one of theworst scandals resting on the Christian conscience. It was decided that Professor Monod should draft a declaration for submission to the Committee later.

Bishop Ammundsen pointed out that in making a declaration, it should be borne in mind that the risk would be incurred of addressing it against Abyssinia.

The Question of Refugees.

The Chairman called upon Professor Keller, who presented a report on the action taken by the European Central Office for Inter-Church Aid, in favour of refugees.[1])

Bishop Ammundsen reported that the following decisions had been taken by the International Council of the World Alliance in the matter:

»In view of the difficulties which have been met with in providing assistance to the sufferers in the Soviet Union the World Alliance empowers its Executive to take such steps as it considers wise to deal with this matter. The World Alliance also leaves it to its Executive Committee to decide whether, in its opinion, it is wise to take up at a later date with the Soviet Government the question of sending a delegation upon a mission of friendship to the Christian Churches of Russia.

»On the basis of reports which it has received the World Alliance has come to the conclusion that, in view of the urgent needs which have recently arisen by reason of racial, national, and

[1]) See Annex I, p. 63 for full text.

religious politics the Churches must take energetic steps to fulfil the obligations incumbent upon Christendom.

»The World Alliance has listened to the special appeal which is today addressed to the Christian Churches in favour of the members of the Christian Churches who, as non-Aryans, are suffering severely — in particular for the young people who are faced with a life without hope and without a home. The World Alliance calls upon the Churches to give to these brothers, for whom hitherto no suitable relief has been provided, every possible help, both spiritual and material, and to do their utmost to the end that they may find sympathy and support everywhere in the Christian Churches.

»Furthermore, the World Alliance appeals to the oecumenical organisations to provide for the formation of a central bureau which shall provide in an effectual manner for the general welfare of the refugees and for dealing with their individual needs. The work should be carried through in conjunction with the competent Church and State authorities and should comprise the following tasks:

a) providing domicile in foreign countries;
b) obtaining situations and providing for necessary changes in school and professional life;
c) accommodation of children in private families, schools and training homes;
d) opportunities for settling individuals and groups;
e) raising of funds for refugee relief work.

»In view of the pitiable situation of refugees and stateless persons in Europe, having regard to the policy of expulsion which is being pursued by the majority of the European States, to the inadequacy of the measures for providing refugees with valid identification papers and residence and labour permits, and recognising the fact that a turn for the better cannot be attained by legislation undertaken by individual States but only on the basis of international agreements, the World Alliance most warmly welcomes the initiative taken by the Norwegian Government which, in the spirit of Fritjof Nansen, has proposed to place the situation of the refugees upon the agenda of the next plenary Assembly of the League of Nations. It expresses the hope that in this way it will be possible to secure for refugees and stateless persons a minimum of individual rights and, by the setting-up of a central organisation for refugees, within the frame-work of the League of Nations, to provide a basis for the settlement of the problem.

»In order to make this resolution effective, the World Alliance further resolves:

a) to bring the text of this resolution of the Norwegian Government to the knowledge of the Secretary General of the League of Nations and of all States members of the League of Nations.

b) to request the Churches and organisations affiliated to the World Alliance in the different countries to make representations to their governments in the spirit of the resolution before the next meeting of the League of Nations in order to obtain the support of these governments for the Norwegian initiative.»

Dr. Stange expressed his thanks that oecumenical Christendom was taking steps to help Christians who were suffering for their faith. He pointed out that while great stress was placed on the plight of refugees coming from Germany, very little was said about refugees from Italy, who were settled in France in large numbers, or about the recent religious persecution in Ireland.

Bishop Heckel stated that the Jewish problem was one of nationhood, but that it was now being dealt with much more openly in Germany than a year ago, and that plans that had been put in hand by the Reich Church were on the way to fulfilment.

There was some discussion, in which the central point at issue was the fact that unless further financial means and increased personnel were forthcoming, the Central Office could not continue its activities on behalf of refugees.

The Bishop of Chichester, (while pointing out in passing that the recent incidents in Ireland could not be classed under the head of a Church conflict, being of a voluntary and unpremeditated character originating in a long-standing Protestant-Catholic feud), reported on his recent conversations with the High Commissioner for Refugees and submitted the following resolution:

»The Executive Committee heartily supports the Resolution on Refugees adopted by the World Alliance, and instructs the Administrative Committee, in conjunction with Professor Keller and, if desired, the Consultative Group, to take such steps as may seem practicable to carry out the proposals brought forward by Professor Keller.»

After further discussion, in which Dr. Leiper, Dr. Thélin Professor Keller and Dr. Atkinson took part, the resolution was unanimously adopted, and the Committee's thanks expressed to Professor Keller for his report.

The Situation in Russia.

The Chairman called upon Professor Keller to present his report.

Dealing first of all with the question of famine, Professor Keller described the steps which his organisation had taken to distribute relief among the unprivileged classes: pastors, priests and intellectuals in general, and the evidence of the condition of affairs which correspondence and acknowledgment had provided. Turning to the matter of religious persecution, he remarked on the general slowness of the Churches to take action in this matter, and proposed the following resolution:

»The Executive Committee expresses its deepest sympathy with the Russian Christians who are going through hardship, persecution and martyrdom and resolves to ask for the prayers of the Churches on behalf of Russian Christians.»

This resolution was put to the Committee and carried unanimously. Bishop Ammundsen reported on the World Alliance deliberations on the matter, which had included a resolution to leave the Executive Committee of the Universal Christian Council to consider whether, in its opinion, it was wise to take up at a later date the question of sending a delegation of friendship to the Christian Churches of Russia.

A discussion took place on the possibilities of sending such a delegation, in which discussion Professor Keller, Dr. Slotemaker de Bruïne, and the Bishop of Novi Sad took part, and it was resolved to support the idea of preparing a delegation, and to pass the matter for further attention to the Administrative Committee.

Report of the Research Department.

The Chairman called upon Dr. Schönfeld to present his report.

Supplementing the remarks that he had made when presenting the plans for 1937, Dr. Schönfeld gave a survey of the general activities carried out by the Research Department. He referred to the sense of encouragement experienced by the Department through the manner in which the Churches were calling on it more and more for the assistance and material with which it could provide them. In addition to organising the oecumenical research groups, the Research Department was becoming increasingly involved in the work on a national scale. He described the manner in which the criticism which had been offered by certain experts when first asked for their cooperation had time and again been replaced by a real conviction of the value of the work, and by whole-hearted support.

Speaking of the *study conferences*, Dr. Schönfeld stated that the manner in which that side of the work had developed gave cause for profound thankfulness, although there still remained many other possibilities to be followed up by the Churches. As

instances of the practical assistance that was being rendered, Dr. Schönfeld referred to the manner in which, in his canton in Switzerland, Dr. Peter Barth had mobilised a hundred theologians, and the manner in which Professor Keller had stimulated interest and action within the theological faculties, which were providing memoranda of very great value. As regards the follow-up work connected with the study conferences, a second edition of *Die Kirche und das Staatsproblem in der Gegenwart,* the book of the Paris conference, had already appeared, and an English edition was in preparation and eagerly awaited. In Austria, the collaborating Churches afforded an example of the kind of action that was needed: they had forwarded a copy of the Paris book to every pastor. They were mobilising all their available Christian forces.

As regards *publications,* it had been possible, through the collaboration of the French branch of the Council, to bring out a *French edition* of Dr. Oldhams's booklet: *Church, Community and State,* and a German edition was also in preparation. *Conscientious Objectors before the Law* was already in its third edition in *French,* and it was being made possible, through the help of the French collaborators, to bring out a French edition of *Kirche, Bekenntnis und Sozialethos,* under the title of *Une Enquête sur l'Ethique sociale des Eglises.*

Dr. Schönfeld drew the attention of the Committee to the amount of work that such publications involved, with the rethinking of the material that suitable interpretation into the language in question necessitated. It had been a matter of organising a real campaign to bring about these publications, and although much support had been received from the Churches, much still remained to be done.

In the studies connected with the Godless Movement, another report had been written on *The Methods of the Godless Movement,* by Mr. von Weymarn, which afforded a most striking example of the extent to which the problem of education was connected with the present task in studying Church, Community and State.

Further enquiries among the Churches had also been carried out by the Research Department on the question of *calendar reform.*

Cooperation with the oecumenical seminar had led to valuable contributions on such problems as Christian anthropology, the problem of the Church, as dealt with by Professor Karl Barth and Professor Dibelius. The discussion on concrete results, with which the seminar had ended, had shown that the group, especially the younger members of it, was aware of its responsibility in the respective Church spheres, and it was evident that within

this seminar there was a fighting group ready to help prepare the ground for 1937.

Finally, the Research Department had also cooperated with the *International Christian Press and Information Service,* which had been of the greatest assistance to the Research Department in its work.

The Chairman expressed, on behalf of the Committee, very hearty thanks to Dr. Schönfeld, and the report was accepted with thanks and applause.

Report of the International Christian Press and Information Service.

The Chairman called upon Mr. von Weymarn to present his report.

Mr. von Weymarn gave figures indicative of the considerable progress made by the Service in the past year, and expressed the view that at this actual meeting its possibilities had been revealed as an agent for carrying out the task of educating public opinion in the oecumenical aims. Within its own sphere of operation it had done pioneering work in the direction of mobilising Church groups and communities for the work of the Movement. It had published information and documents on the main problems in which the Churches were concerned, and it was felt that the Service had now discovered the right line to follow. It was now being sent to 700 addressees, as against 300 a year ago. There were correspondents and agents in 24 countries, and contact existed with 80 journalists in Geneva who made use of the Service's material. Such material was being more and more reproduced in the Christian and the general press, and used for wireless transmission, particularly in the United States. Mr. von Weyman expressed the hope that more support would be forthcoming from the international Christian organisations, and that the funds necessary for carrying out the work to the fullest possible extent could be made available.

The Chairman expressed the thanks of the Committee to Mr. von Weymarn, and to his collaborators, as well as to Monsieur Thélin and the responsible committee in Geneva, and the report was adopted unanimously.

Afternoon Session, 4. p.m.

Report of the Youth Commission.

The Chairman called upon the Rev. G. Sparring-Petersen to present the report of the Youth Commission.

Mr. Sparring-Petersen asked for the approval of the Committee for the following appointments to the Youth Commission: Mr. Auw Yang Sien (Java), Mr. Sambhaya (India), Mr. R. E. Burlingham (England), Mr. Reino Palas (Finland). He then reported on several very successful youth conferences which had taken place during the year, notably the Balkan Regional Conference, and the Leeds Conference. The latter had been prepared for months in advance by Miss D. B. Watson, and the interest had been such that a public meeting in Leeds had been attended by over 2,000 people. The financial appeal had also been so well responded to that, after paying the expenses of the conference, the committee had found itself with £ 30 in hand.

In reporting on the proceedings of the conference just held at Chamby, Mr. Sparring-Petersen presented the Message which the Conference had decided to forward to the parent organisations, and which read as follows:

»The 7th International Conference of Christian Youth assembled at Chamby from August 2 to 8 expresses its gratitude to the parent organisations for the interest which they take in the oecumenical youth work. The Conference appreciates the efforts undertaken for the Conferences of 1937.

»The members of the Conference are looking forward not only to theological renewal but in particular to practical guidance in the present chaos.

»Only a clear message supplying all needs and followed by deeds giving the full testimony of Christian faith can affect a world disappointed and separated from God. The Conference feels that certain essential elements of the Message of Stockholm (1925) have been neglected during recent years and wishes therefore respectfully but urgently to draw the attention of the Universal Christian Council to this fact.

»The work accomplished at Chamby on the subject of Liberty and Authority has led the Youth Conference to the following conclusions: The freedom of the Christian is the gift of God. Being spiritual in its essence it is practical in its manifestations. The Christian and the Church are free even in the present order in so far as they follow their divine vocation and are ready for sacrifice.

»Although freedom is not to be created by external conditions, it cannot be brought about normally in a society which does not respect human personality as created by God. The Church should firmly require from the State the acknowledgment of God's only sovereignty, in earthly things, and arouse a general spirit of political, social and economic

responsibility among its members. Proclaiming the word of God with regard to present evils, must not the Church render its testimony by continued interventions, repeated protest and practical application of its allegiance to God's commands? Must not the Church in all its life show forth the inadequacy of all exclusively human systems when facing the Kingdom of God?

»The present members of the Youth Conference therefore ask the organisers of the 1937 Conferences that problems such as unemployment, the leisure of the worker as well as of the unemployed, the use of material things, conscientious objectors, shall find a place in the agenda of the Universal Christian Council and of the Churches. They suggest the holding of local seminars doing practical research work in addition to the theological conferences. The work of such seminars should be begun with the provision of answers to questionnaires drawn up beforehand, so that the problems mentioned above may be elucidated from the Christian point of view. The members present at this meeting of the Youth Conference are ready to support these efforts.

»Only in this way will the answer of faith, hope and love be given to the problems, arising from the present distress, which are a challenge to the Churches.

»Youth expects the Church to produce words and deeds of redeeming power in the name of God, so that confidence in its divine mission will be restored.

»Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage.» (Gal. 5: 1).

Speaking of future plans, it was stated that the Youth Commission now proposed to appoint a special secretary for work among youth and to make preparation for a large youth conference to be held probably a few months after the Oxford Conference. The Chairman of the Commission himself and Pasteur Toureille had been authorised to undertake journeys in Europe to strengthen and stimulate interest in the youth work.

The Rev. F. W. T. Craske supplemented the report by stressing the interest of youth in the study work which Dr. Oldham had outlined and the serious manner in which the young people present at the Chamby Conference seemed to be applying themselves to that study. He reminded the Committee that the Youth Commission contained both the theologians and the leading laymen of the future, and stressed the necessity for ensuring that all the activities should be shared on an equal basis with the rising generation.

There was some discussion as to the financial obligations involved for the Council in the appointment of a youth secretary, and as to the advisability of adding yet another world conference to the plans for the immediate future. It was pointed out, however, that provision had been made in the allocation from the World Alliance for the appointment of a youth secretary, and it was understood that any definite plans for a world youth conference, which had already received the sympathy of the Council, would not take final shape before a decision had been arrived at by the Council.

The Chairman then expressed the Committee's cordial thanks for the report, which was adopted unanimously.

Report on Calendar Reform.

The Chairman called upon Dr. Schönfeld to present the report of the work undertaken by the Research Department in connection with the reform of the calendar. The report referred principally to the action taken by the Churches in relation to the resolution adopted at Fanø. An enquiry had been carried out within the Churches, and many Churches had replied to the effect that the Governments had received the report and had agreed to take into consideration the wishes of the Churches. Some Churches had replied that they in their turn had requested their Governments to state their attitudes towards the question.

Dr. Schönfeld proposed that the negotiations should be continued by the Churches, particularly in view of the coming meeting of the Section of the League of Nations competent to deal with the matter. Common action on the part of all the Churches, and presented in the right way to the League of Nations, had to be secured.

Dr. Leiper supported this proposal, and remarked on the very great interest that was being shown in America in many branches of the Church. He then submitted the following resolution:

> »In accordance with the decision of the Universal Christian Council at Fanø concerning the stabilisation of Easter and the reform of the Calendar, the following resolution is proposed:
>
> 1. The Executive Committee receives the report on The Churches and the Reform of the Calendar and directs that it be forwarded to the Churches for appropriate action.
>
> 2. The Executive Committee directs the Research Department to carry on enquiries on the action and negotiations of the Churches with the Governments concerning the

definite stabilisation of the Festival of Easter on a fixed date and the reform of the calendar.

3. The Executive Committee approves the appointment of a Standing Committee composed of one representative member from each Section of the Universal Christian Council empowered in consultation with the Administrative Committee to prepare further common action of the Churches concerning the definite stabilisation of the Festival of Easter on a fixed date and the definite reform of the calendar before the meeting of the League of Nations Committee to be held in the spring of 1936.

4. The Executive Committee further authorises the Standing Committee, with the approval of the Administrative Committee, to communicate with Governments and other influential groups or associations and individuals on this subject whenever such communications appear desirable.

5. The Executive Committee charges the Research Department with the responsibility for further educational work throughout the Churches regarding the preparations for calendar reform.

6. The Executive Committee requests that this resolution, together with the report on The Churches and the Reform of the Calendar, shall be forwarded to the Secretary-General of the League of Nations, with the further request that it shall be taken into consideration in connection with any step contemplated in regard to the stabilisation of a fixed Easter and the reform of the calendar.

Professor Keller seconded this resolution, and it was then put to the Committee and adopted unanimously.

It was proposed by Dr. Leiper that the Standing Committee referred to in the resolution should be composed of: The Bishop of Chichester (Chairman), for Great Britain, Dr. Parkes Cadman, for America, Dr. Alivisatos, for the Orthodox Section, Professor Keller, for the Continental Section, and Dr. Schönfeld (Secretary). The Bishop of Chichester stated that he was unable to serve, and Professor Alivisatos was therefore nominated as Chairman.

The proposal was passed to the Administrative Committee for a final decision.

Statement on the German Church Situation.

The Bishop of Chichester reported that the Administrative Committee had given careful thought as to how it should advise the Executive Committee in the matter of dealing with the

situation in the German Evangelical Church. In view of the present uncertainty and of the length of time that would be required for the working out of justice and peace, the Administrative Committee had come to the conclusion that this was not the moment for the passing of a resolution, but that a Minute to the following effect should be included in the report of the proceedings, such Minute not to be published before the publication of the official Report of the proceedings:

The German Evangelical Church.

»In the course of the debate on the general church situation a discussion also took place on the present position in the German Evangelical Church. The Executive Committee had already received a report from the Administrative Committee on the steps which it had taken, since the meeting of the Council at Fanø, to observe the developments in the German Evangelical Church and to follow up the principles set out in the Fanø resolutions. The Executive Committee expressed its appreciation of the action of the Administrative Committee and asked it to continue to take such steps as it judged most appropriate and suitable in accordance with the same principles, as the situation might require. The Executive Committee, noting and endorsing the resolution adopted by the Council at Fanø to maintain close fellowship with the Confessional Synod, asked the Bishop of Chichester, as Chairman of the Administrative Committee, to inform the leaders of the Confessional Church Government of the Committee's strong desire for their attendance at all future meetings, and to make it plain that the help of the leaders of the Confessional Church Government and of those whom they represented was indispensable to the Oecumenical Movement, including the work of the World Conference on Church, Community and State to be held at Oxford in 1937.«

Bishop Heckel stated that he assumed that this mention of the German Church situation in the minutes of the meeting implied that the reference in the Fanø minutes to a desire to remain in friendly relations with all Christian brethren in Germany, still held good. The ecclesiastical officers of the Foreign Department of the German Evangelical Church claimed to represent the whole Church in a legal and equitable manner. Bishop Heckel maintained his objections of principle, and assumed that the Committee did not wish for further views on this subject.

The above statement for inclusion in the minutes was then adopted unanimously.

Persecution and Refugees.

It was proposed that the Committee appointed by the World Alliance on non-Aryan Christians should be joined for the Universal Christian Council by the Bishop of Chichester; that the Committee dealing with the plans for a possible delegation to Russia should be joined by the Bishop of Novi Sad; and that the Committee for dealing with other refugees should be joined by Professor Keller.

These proposals were unanimously adopted.

The Oecumenical Seminar.

Dr. Schönfeld stated that the Administrative Committee had proposed that the Executive Committee should adopt the following proposals:

To assure the continuance of the Seminar in the form of a summer school.

To confirm the Committee of the Seminar and its Executive Commission.

To give power to the Committee of the Seminar to continue its preliminary studies for opening a permanent Seminary.

To make a grant of 2,000 Sw.fr. for the continuance of the Seminar as a summer school, including an allowance to the Central European Office for clerical assistance.

After some discussion as to the difficulty of securing cooperation for the seminar in some quarters, the proposals were unanimously adopted.

Christianity and the Economic Crisis.

The Chairman called on Dr. Thélin to present his statement on Christianity and the Economic Crisis, which the Administrative Committee had asked him to prepare.

Dr. Thélin laid stress on the fact that the existence of an economic crisis proved that the world was not practising the principles of Christ at all, and that if the world had followed out Christ's complete contempt for riches and His complete respect for His fellow men the crisis would at once be capable of relief. Dr. Thélin surveyed the measures that might be adopted with a view to achieving a more fair and equal distribution of material comfort, and gave instances of the manner in which the poor were exploited. Certain methods employed by the State certainly justified criticism, but it had also to be recognised that the public services were in many respects doing effective work to safeguard

moral and spiritual values. The weakness lay in the inability to apply the principles of Christianity, and in relation to the economic situation it was necessary to formulate rules for such application.

A discussion followed, in which Bishop Heckel and Dr. Slotemaker de Bruïne took part. The Chairman thanked Dr. Thélin for his statement, which was accepted with the thanks of the Committee.

The session closed at 6.50 p.m., with the singing of hymn 9 from *Communio,* and a Blessing given by Bishop Heckel.

Thursday, August 22.

A devotional service was held in the school chapel, led by Professor Dibelius.

Morning Session. 9.30. a.m.

Relationship with the World Alliance.

The Chairman called upon the General Secretary, who presented a statement on ways and means of collaboration between the two movements,[1]) which had been unanimously adopted by the World Alliance. In this connection it had been agreed that Dr. Atkinson, Dr. Merrill and Dr. Drummond should be asked to take an active share, on behalf of the World Alliance, in the common preparations for 1937.

The statement was received with the thanks of the Committee and adopted unanimously.

New Edition of „Communio".

The Chairman called upon the Bishop of Chichester to bring forward a proposal regarding the re-issue of the hymn book, *Communio,* which was now out of print. The Bishop of Chichester stated that a number of people in Sweden were already interested in the matter and were prepared to undertake the work of revision. He proposed that a Committee should be formed for this purpose, that the Chairman should be Bishop Aulén, that representatives of the Y.M.C.A. and of the World's Student Christian Federation (whose hymn books might possibly be combined in this new edition) should be included, together with Swedish members, as well as two or three other persons to be coopted. The members

[1]) See Annex II, p. 70 for full text.

of the Committee would correspond with one another during the next few months, and a special meeting would be called before the next meeting of the Council.

Pasteur Jézéquel suggested that a representative from each of the languages that would be represented in the book should be included. The following names were put forward: Dr. Merrill, the Bishop of Novi Sad, Madame Jézéquel, Professor Stier, the Rev. D. C. Dunlop. Pasteur Henriod suggested that a preliminary report might be made by the Committee to the Administrative Committee in January next.

These proposals were adopted.

Dr. Oldham and the Administrative Committee.

The General Secretary asked that Dr. Oldham be invited to sit with the Administrative Committee, so as to ensure the closest possible contact in preparation for the 1937 Conference.

To this proposal the Committee unanimously agreed.

Resolution on the Italian Abyssinian Conflict.

Professor Monod, drawing attention to the fact that the international situation had become considerably worse since the Committee had assembled, and reminding the Committee that on the tenth anniversary of the Stockholm Conference it would be fitting that something should be said to show the Council's fidelity to those who had founded it, proposed the following resolution:

»Le Comité Exécutif du Conseil Oecuménique du Christianisme pratique, ou siègent depuis la Conférence universelle de Stockholm en 1925 des représentants officiels de l'Eglise orthodoxe, de l'Eglise anglicane et des Eglises de la Réformation.

parvenu à la fin de ses travaux, qui furent poursuivis sous l'ombre toujours plus épaisse d'une grandissante menace de guerre entre deux peuples de baptisés, considère que son devoir est d'élever solennellement la voix et d'affirmer avec une conviction, fortifiée par les circonstances tragiques, les principes de l'Evangile éternel.

Fidèles au »Message à la Chrétienté», charte fondamentale où s'exprime l'idéal de notre mouvement oucuménique, nous rappelons au monde que Jésus, le Christ, est le seul Chef capable de diriger le genre humain, que sa loi est seule capable de mettre fin à l'anarchie internationale, — et nous proclamons que la guerre, déclarée sans recours préalable et sincère à l'arbitrage, est un crime contre la raison, un péché contre le Saint Esprit, un crucifiement du Fils de l'homme

en la personne de »ces plus petits de ses frères» avec lesquels il s'est miséricordieusement identifié.

Le Conseil oecuménique rappelle en même temps à la Société des Nations, chargée de prévenir une flagrante violation du Pacte Briand-Kellogg, signé en 1928 par toutes les grandes Puissances, que des centaines de millions de créatures, sur la terre entière, tournent des yeux suppliants vers les conducteurs des peuples, avec l'espoir qu'ils mettent fin à une intolérable angoisse, et illuminent ainsi, pour les siècles futurs le chemin de l'humanité.»

After considerable discussion, in which Bishop Ammundsen, Pasteur Boegner, Mrs. Söderblom, Professor Alivisatos, Pasteur Jézéquel, the Bishop of Chichester, Dr. Oldham, Dr. Leiper, Bishop Heckel, Professor Monod, Dr. Stange, Pasteur Henriod, Baron de Neufville, Professor Dibelius took part, and after adjournment for prayer and reflexion, it was proposed by the Bishop of Chichester that the following telegram, which embodied the substance of Professor Monod's resolution, should be sent to His Holiness the Pope, the Secretary-General of the League of Nations and the heads of the Governments of Abyssinia, France, Great Britain, Italy and the United States:

»The Executive Committee of the Universal Christian Council, composed of representatives of many Churches, meeting at Montreux, profoundly moved by the seriousness of the present crisis, with the grave danger of war between two Christian nations, appeals to the whole of Christendom to unite in prayer and in declaring that such a war, undertaken without recourse to arbitration or other means of peaceful settlement, is an intolerable wrong to mankind and a sin against the Law of Christ.

»The Executive Committee also conveys to the League of Nations and the statesmen of all nations its conviction that they have the wholehearted support of the Christian Churches which it represents in their efforts to prevent a flagrant violation of the Kellogg-Briand Pact and to avert a war which would be an irreparable calamity and would cause untold suffering to millions of innocent human beings.

(Signed)
Germanos, Metropolitan of Thyateira.
Valdemar Ammundsen, Bishop of Haderslev, Denmark.
Marc Boegner, President, Protestant Federation of France.
George Cicestr, Bishop of Chichester, England.
Dr. W. P. Merrill, United States of America.»

This proposal was adopted by the Committee nem. con, and the possibility of following it up by a delegation to the League of Nations was passed to the Administrative Committee for further consideration, or for a decision as to whether other means should be employed.

Letter from the World's Y.M.C.A.

The General Secretary submitted a letter from Mr. Tracy Strong, Acting General Secretary of the World's Y.M.C.A., in which he stated that his Committee wished to be represented on the Universal Christian Council by Pasteur Guillon, and requesting in turn that a representative of the Research Department of the Universal Christian Council should be appointed to the Y.M.C.A. committee which was preparing for a World Conference to be held in India in January 1937. His Committee asked for the services of Pasteur Henriod for general purposes, and for those of the Rev. N. Ehrenström in connection with the study of the Y.M.C.A. policy towards the question of nation and state.

To these proposals the Committee unanimously agreed.

Next Meeting of the Council.

Taking into consideration the indications given by Canon Hodgson as regards the plans for the 1936 meeting of the Faith and Order Movement, the General Secretary, in accordance with proposals of the Consultative Group, put forward the proposal that the Universal Christian Council should meet in 1936 in the second part of August, in France, and this proposal was unanimously accepted by the Committee.

Chairman's Closing Address.

The Chairman then gave a closing address, in which he thanked God for the guidance that had been received in the Committee's deliberations. He thanked all who had contributed to the successful organisation of the meeting, and all the rapporteurs for the care with which their studies had been presented, and he asked for God's blessing upon the work of the whole movement.

Vote of Thanks to the Chairman.

The Bishop of Chichester, on behalf of the Executive Committee, thanked the Chairman for presiding over the meeting.

He expressed the Committee's appreciation of the interest of the great Orthodox Church which the Chairman's presence signified, and of the courtesy, patience and consideration with which he had guided the discussions.

The meeting was then closed with prayers, and a Blessing from the Chairman.

Annex I.

European Central Office for Inter-Church Aid.

Report on Aid to Refugees.

I. *The Needs of the Refugees.*

When the new Race-Policy in Germany was put into practice, a large stream of refugees began to flow from Germany in all directions, Jews, non-Aryan Christians, political refugees. During the first months many of them found work or were able to be settled, at least provisionally, in the neighbouring countries, mostly in France. The number of these refugees was increased by those of other nationalities who had to leave not only Germany, but also France and other countries which were seeking to protect their own unemployed by prohibitive administrative measures and political barriers. Intellectuals were the first who were able to judge the situation and who left the country in the hope of building up a new existence in other countries for themselves and their children. Later came small merchants, craftsmen and workers. Hundreds of intellectuals could be settled in America, England, France, Switzerland and the northern countries. Today the possibilities of absorption for this category seem to be exhausted. Innumerable refugees of various professions are therefore wandering between the frontiers, driven hither and thither at the dictates of policy, many of them sick and near to despair. The Governments, afraid of increasing unemployment, are refusing to admit more refugees and are preventing them by prohibitive measures from taking work in their countries.

We are therefore confronted today not so much with an emergency situation as with a change in the social structure of continental society, with a new form of migration of thousands of unfortunate people who have lost their homes and are unable to discover new ones, except in Palestine, which still admits a monthly quota of Jewish refugees. This need, moral as well as material, consitutes an urgent challenge not only to humanitarian feelings, but to the Christian conscience.

II. *The Churches and the Refugees.*

As the National Socialist policy aims at the building up of an exclusively racial State, its antisemitic measures affect not only the Jews, but also a part of the non-Aryan Christian population. This policy results in deeply moving human tragedies; thousands of non-Aryan Christians are seeing their material existence destroyed or are being excluded from certain professions and they cannot foresee for their children any tolerable future under present conditions.

The Christian Church can certainly not refuse to assume a great responsibility, especially towards these unfortunate fellow Christians. In the neighbouring countries such responsibility was at once felt by the Churches and took expression in the form of all kinds of relief. Even the official German Church did not refuse to assume a certain responsibility, when the undersigned, on behalf of the Federal Council of the Churches of Christ in America, drew the attention of the official Church Government in Berlin to the deplorable consequences of the racial policy for non-Aryan members of the Church. Reich Bishop Müller, as well as the Foreign Office of the German Church, recognised such a responsibility towards innocent victims of this policy and indicated certain possibilities of settling such members of the Church in special colonies. It is certainly an unavoidable duty of the Christian Church to take care, in fraternal love, of those fellow Christians whose membership of the Church has been unable to protect them against the fatal consequences of the present racial policy.

It must be admitted that wide Christian circles are not yet sufficiently aware of the responsibility. The League of Nations High Commissioner for Refugees has even spoken of »a terrifying indifference in Christian circles». Yet this criticism is not so well justified as it may seem, for many members of the Church prefer in this as in other instances, to collaborate with neutral organisations instead of founding or supporting special Church works for general relief.

In the matter of non-Aryan Christians, it is not altogether easy to delimit, in the vast mass of refugees abroad, a special category of non-Aryan Christians, to examine their alleged membership in the Christian Church and to build up a new existence for such refugees as a specific Christian group.

On the other hand, the Church has every reason to examine the deeper moral causes underlying the present need of refugees. A strong wave of intolerance is passing over the whole world. It is not restricted to one single country and has led to manifesta-

tions of hatred and violence in many countries, which must be deeply deplored wherever they occur. The danger exists today wherever political and social convictions develop into a real philosophy of life, into a new myth or a system of faith, so that men professing another philosophy or faith have to suffer oppression or persecution. The Christian Church herself passed through all kinds of persecutions and suffered under intolerance, and she will therefore not only express her sympathy with all who are oppressed or persecuted, but will once more challenge the new gospel of hatred with her ancient gospel of love.

III. *Aid to Refugees.*

1. It is not our task to give here a general survey on the relief which numerous organisations have been able to grant to refugees. They deal with the following categories:

a) Jewish refugees,
b) political refugees,
c) refugees belonging to academic professions,
d) children,
e) non-Aryan Christians.

It would be difficult to give accurate figures regarding refugees who have left Germany. They are estimated at 65.000 and it is believed that for some years to come approximately 20.000 emigrants seeking a new home abroad will have to be reckoned with. Among the refugees are 1350 deposed professors, 650 of whom have already left the country. 200 to 250 physicians have found work in America and a small number of ministers have been able to find posts in Switzerland. In the category of intellectuals some 1500 need help at the present time. The greater part of the relief granted to refugees has come from Jewish sources, mostly for the benefit of category a).

The whole relief work is centralised today in the High Commission for German Refugees instituted by the League of Nations. 30 relief societies are affiliated to this Commission. The League of Nations has not granted the High Commissioner any means for relief, so that his task has had to be confined to the coordination of existing relief organisations, the furnishing of information to these groups and to the League and a study of new possibilities of relief. The High Commissioner, Mr. McDonald, has tried not only to awaken a general feeling of responsibility in America, as well as in Europe, but has also undertaken long journeys with a view to stimulating interest and entering into negotiations with the Governments, especially in South America. But the practical results of these steps have been so unsatisfactory that the High

Commissioner desires to withdraw from the task with which he has been entrusted but for which the indispensable material support has not been forthcoming. Most of the South American Governments are strongly opposed to a general, unrestricted immigration from Europe, making certain exceptions, however, only in regard to the category of intellectuals.

The High Commissioner has convened regular meetings of the representatives of the various relief organisations, mostly in London. The General Secretary of the Universal Christian Council for Life and Work and the European Central Office for Inter-Church Aid have either attended these meetings personally or have deputed the Rev. H. W. Fox to represent them.

Neither of the two organisations established by the League of Nations, (the Nansen Office and the High Commission), is sufficiently equipped for the solution of the general problem of settling the refugees. The Nansen Office can deal only with certain categories of refugees, and the High Commission has, from the beginning, been left unprovided with the means required for a satisfactory solution of such a problem.

It is therefore felt more than ever to be necessary that the League and the Governments should study the whole problem on a new basis, and should either develop the existing organisations for refugees or create a new organ with sufficient power and means for the purpose of settling the refugees provisionally or definitely.

National relief societies, in England and Switzerland, have already approached their Governments with the demand that their delegations at the League shall be instructed to propose that such steps shall be taken by its Council. The Norwegian Government has declared its willingness to intervene in the Council and to support such proposals. The general impression is that the outcome of such measures depends mostly on the attitude of the French and British Governments.

It has become quite clear, during the last six months, that neither one single country, nor one, or several, relief organisations, are in a position to solve the refugee problem. Coordination and cooperation on the widest possible basis, if possible on that of the League, are necessary in order to prevent the plight of refugees from becoming a real catastrophe.

2. Church aid to refugees has not hitherto been confined to a single category of refugees, as for instance, that of non-Aryan Christians. In America, as well as in Europe, Christian groups and individuals are collaborating with other relief societies of a neutral or non-sectarian character. It is partly due to such indiscriminate collaboration that the specific group of the non-

Aryan Christians, who did not come under the head of any other relief organisations, have not received sufficient help. A general appeal made by the Universal Christian Council was only sporadically answered. In some countries, such as Switzerland, where the Church is already collaborating with the European Central Office, collections for refugees have been organised, but the results have been hardly adequate for dealing with the most urgent emergency cases. The General Secretariat of the Universal Christian Council for Life and Work has tried to stimulate as much as possible the organisation of such collections.

The European Central Office has had to deal with over 400 refugees, mostly non-Aryan Christians, some of whom presented themselves personally in Geneva, while others asked by letter for help. The experience gained in dealing with these cases has enabled the Central Office for Inter-Church Aid to formulate the following postulates for handling the whole problem:

Aid to refugees should be secured in three »étapes»:

a) Emergency aid in the form of food and shelter to travelling refugees, or railway fares to places where they might hope to find work. Medical aid.

b) Provisional work and settlement in various European countries on the basis of a mutual agreement between Governments. They will be more willing to grant such help, per quota, if such a plan has a provisional character and if a definite programme can be submitted.

c) Definite settlement of large groups of refugees in countries oversea. Negotiations with their Governments should therefore be continued on a new basis and with the collaboration of the League of Nations.

Aid under a) must be secured by fresh appeals to the population in the various countries. The Churches have to stimulate such appeals, especially with a view to finding the necessary emergency aid for the category of non-Aryan Christians. The Churches as such are hardly in a position to work out a special Church programme for the general plans mentioned under b) and c) where a considerable diplomatic and intergovernmental activity has to precede any possible practical steps. The Churches would be insufficiently equipped for dealing with social and economic problems of such magnitude as this transformation in the structure of society as the modern migration problems really form, with their manifold international, political, economic, legal and racial aspects; especially if the treatment of the refugee problem as a whole is to include not only German refugees, but the large groups of Russian refugees, Armenian groups, Nestorian refugees in Irak, the Leban, France and the Baltic countries.

Confronted with such huge tasks, the Central Office approached the League of Nations last spring, indicating the intolerable conditions among refugees and emphasising the need for a fresh study of the whole problem. Later, the various international organisations established at Geneva which were dealing with the refugee problem jointly submitted to the League a Memorandum, asking for a reconsideration of the whole situation, and proposing a better coordination or reorganisation of the international and intergovernmental attempts to solves the problem.

The difficulties encountered by all neutral and other relief organisations justify a certain reserve on the part of the Churches in regard to founding special Church relief works for refugees. It seems more advisable for them to enter into collaboration with other relief groups within which special tasks, such as the protection of and help to non-Aryan Christian, may arise. As has already been said, this category is not easy to define and delimit and experience has shown that one has even to reckon with fraudulent attempts by refugees to receive help simultaneously within various categories. It cannot be the task of the Churches to rebuild the social and economic structure of human lives, a task for which they are not even prepared in present circumstances. A specific Church organisation for such aid would easily be transformed into a general office for the poor, and at its door would knock a large part of the nomadic population of Europe which was wandering homeless from country to country long before the present need of refugees arose.

The European Central Office, in consultation with the General Secretary of the Universal Christian Council, has dealt with the problem of non-Aryan Christian refugees in only a provisional way and has been able to raise the necessary means for emergency aid only for a certain period, which has now come to an end. It would not be in a position to continue or to develop such aid for the special category of non-Aryan Christians, if the Churches did not provide the necessary means required for this special purpose, and a staff which would be all the more indispensable since much time and individual treatment is required for each case.

Even the best intentions of Church groups remain inadequate for the solution of the whole problem as long as the Governments maintain their present prohibitive policy in regard to refugees and refuse to permit them to accept work or to settle in a foreign country. All efforts should therefore be concentrated on bringing pressure to bear on the Governments and the League of Nations to take up, on a new basis, the protection of the refugees and their settlement in other countries.

V. *Proposals.*

In consideration of the facts and experiences mentioned above, it is proposed:

1) that the Executive Committee of the Universal Christian Council should draw the attention of the Churches to the need of refugees, especially of the non-Aryan Christians and to the responsibility of Christians for these fellow members of the Christian Church;

2) that the Executive Committee should invite the Churches jointly with other relief organisations, to approach the Governments of the respective countries, with a view to obtaining less rigorous treatment of immigrant refugees and the support by the Governments of a similar approach to the League of Nations as mentioned above;

3) that the Executive Committee should recommend to the Churches not so much the organisation of a specific Church relief work for refugees as a stronger collaboration with the existing relief organisations, in favour of special groups and individuals within the category of non-Aryan Christians. Such collaboration is especially recommended in regard to the relief work of the Quakers, and relief organisations for academic people and children;

4) that, should the Executive Committee find it desirable nevertheless to study the situation of non-Aryan Christian refugees and to support a specific Church relief work for such refugees, the Central Office for Inter-Church Aid, putting its experience and its machinery at the disposal of the Committee, should be given power and the necessary means to organise such relief for the said specific category of Refugees, and to represent the Universal Christian Council in this field of international and inter-confessional cooperation between the Churches;

5) that having to face a visible increase of hatred and intolerance in many fields and countries, the Executive Committee should remind the Christian peoples that Christianity is not a religion of Hatred and Intolerance, but of Love and Liberty.

Respectfully submitted by

Prof. Adolf Keller D.D.
General Executive Secretary of the European
Central Office for Inter-Church Aid.

Geneva. Aug. 14. 1935.

Annex II.

Plans for Closer Cooperation between Life and Work and the World Alliance.

Presented by the Consultative Group of the World Alliance and Life and Work to the International Council of the World Alliance and to the Executive Committee of the Universal Christian Council for Life and Work Chamby, Montreux, August 1935.

The General Secretary has forwarded the following statement to all concerned, so that it may serve as a basis for the discussion at Chamby.

Since the appointment of a joint General Secretary, close cooperation has been developed between the two organisations, with distinct advantages to both as to;

a) saving of time, money and personnel.
b) effective parallel meetings and joint action.
c) development of youth work.
d) study and research.
e) closer cooperation, or even amalgamation and more active work in a growing number of countries.

Sweden, Finland, and Holland have now a single committee for the World Alliance and Life and Work, and Norway is considering the same plan. Switzerland, Hungary, Austria and the Balkan countries have common officers for all three movements within their respective countries. Other countries in Eastern and North Eastern Europe are moving in the same direction, while in France closer relationship exists through the Fédération des Eglises protestantes, and in England, the British Section of Life and Work and the British Council of the World Alliance have decided to establish a single Council for both movements, to become operative in January 1936. In some countries Faith and Order forms part of the common Council.

If strong reasons militate in favour of an amalgamation of the World Alliance and Life and Work in the not too distant

future, there are still important reasons for not taking such a step for the time being, among them:

a) The American situation, where amalgamation would meet with certain constitutional and practical difficulties.

b) International amalgamation would at present lead in Germany to serious difficulties.

c) A hasty amalgamation, with hesitation or opposition from one important member at least, might defeat the very end in view — enlarged action and greater efficiency.

A real scheme of amalgamation would involve a full understanding on the following points:

a) aim and objective and scope of a united Council.

b) its relationship to official church bodies.

c) the preservation and consolidation of the essential traditions and distinctive objectives of both movements.

d) freedom of action for the Council, together with increased support and responsibilities from the various national churches represented on it.

e) present and future relationships with other oecumenical movements.

Therefore the Executive considers:

1. That no definite step should be taken in the present circumstances towards immediate amalgamation.

2. That the two bodies should without delay make an earnest study of the five points stated above either separately or through a common group, as found most suitable, and agree on a common session in which the results shall be presented. (e. g., summer 1936.)

3. That close cooperation should be encouraged nationally.

4. That the joint secretariat be empowered to maintain and develop such common enterprises as

I. a) the News Letter,

b) the Press and Information Service,

c) the Documentation Service,

d) such common statements and actions as are agreed upon by the two bodies.

II. That the annual meetings of the two organisations should be held at the same time and place wherever possible.

III. Cooperation as far as expedient in regional international conferences and study weeks as experienced with success at Bucarest in 1933 and at Hemmen, April 1935 and Herzeg-Novi, July 1935 and as planned for Tallinn, September 1935 and Sigtuna, October 1935.

IV. To consider ways and means for a share of the World Alliance in the responsibilities and advantages of the *Research Department* of Life and Work, especially in view of the preparation of the conference of Churches on the problem of Church, State and Community in 1937 and in encouraging within its constituency and in its relation to the Research Department the study and formulation of principles on such questions as:

a) the Christian responsibility towards international problems, the League of Nations, international relationships.

b) Church, State and Education.

c) Religious and Racial Minorities.

d) Military service and »Service civil», in relation to war problems.

e) Limitation, reduction and control of armaments in relation to the problem of war.

V. That a full-time Youth Secretary be appointed as soon as finances allow.

VI. That joint study groups and national conferences be encouraged within the National Councils and Committees of the World Alliance and Life and Work.

VII. The regular circulation by the General Secretariat of information regarding the activities referred to under II, III, IV and V.

5. The Committee expresses its satisfaction concerning the effective work achieved through the »Çonsultative Group» nominated at Sofia and Novi Sad and proposes to the two bodies concerned that the Consultative Group become a »Joint Administrative Committee», responsible to the two bodies for such questions of common concern as shall be entrusted to it by them and be empowered to take action within the limits set by the respective bodies, it being understood that it should not infringe upon the distinct responsibilities of either the World Alliance or Life and Work.

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